Frontispiece to Vol. 2. See Page 159.

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HAU KIOU CHOAAN

OR

The Pleaſing Hiſtory.

A

TRANSLATION

FROM THE

CHINESE LANGUAGE.

To which are added,

I. The Argument or Story of a Chineſe Play,
II. A Collection of Chineſe Proverbs, and
III. Fragments of Chineſe Poetry.

WITH NOTES.

Il n'y a pas de meilleur moyen de s' inſtruire de la Chine, que par la Chine même: car par la on eſt ſûr de ne ſe point tromper, dans la connoiſsance du génie et des uſages de cette nation. P. Du Halde, tom. 2. p. 258.

VOL. II.

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HAU KIOU CHOAAN.

A CHINESE HISTORY.

BOOK II.

CHAP I.*

IN the preceding Book we ſaw *Tieh-chung-u* conducted to a *Pagoda* or convent by the ſervants of the *Che-hien:* a piece of reſpect, which ſeemed attended with ſo much good will, that it took from him all ſuſpicion of harm. But indeed his thoughts were entirely

* CHAP VI. in the Tranſlator's manuſcript.

taken up with the lovely *Shuey-ping-ſin*; whom he the more admired when he called to mind the account he had received of her wit and judgment, and the uncommon dexterity with which ſhe had ſet aſide the tricks to enſnare her. "Certainly, ſaid he to himſelf, this is a young Lady truly admirable! If my father and mother, who would have me marry, could procure me ſuch a wife, I ſhould be the happieſt man in the world. *Kwo-khé-tzu* cannot be blamed for endeavouring to gain ſo fine a woman; but then had he no other means but violence? That was not only criminal but fooliſh. Little did my heart ſuggeſt to me this morning, that ſo uncommon an adventure would fall in my way; that I ſhould

come

come to the ſuccour of ſo fair a lady, and be the happy inſtrument of reſcuing her from danger!" Amidſt theſe pleaſing reflections he yielded himſelf up to ſleep; which the fatigues of the day rendered far from unneceſſary; and which received no unpleaſing interruption from the image of *Shuey-ping-ſin*, who was the ſubject of his dreams.

As ſoon as he awaked in the morning, he commanded his ſervant to pack up his bedding and furniture, in order to depart. But the * Superior

* The *Chineſe* title in the Tranſlator's MS. is *Too-ſieu Ho-ſhang*.——The idolatrous Monks or Prieſts of *Fo*, called by the Portugueſe *Bonzi* (in the ſingular number *Bonzo*, from a *Japaneſe* word, which ſignifies *Religious* †,) are in *China* called *Ho-ſhang*. Theſe monks appear ſo like ſome of the religious orders abroad, that *P. Premare*, a jeſuit miſſionary, can no otherwiſe account for it, than

† *Let. ed. xxviij.* 407.

perior of the *Bonzees*, came to him and told him he muſt not go: but muſt ſpend a few days longer with

than by ſuppoſing the devil had in view to counterfeit the holy rites of the church. "Theſe prieſts of ſatan (ſays he, *Let. ed. ij.* 103.) "have "long robes which reach to their ancles, with "vaſt ſleeves, which exactly reſemble thoſe "of ſome of the religious [orders] in *Europe*. "They live together in their *Pagodes*, as in Con"vents; they go about the ſtreets [*a la quête*] a "begging *as the mendicants* [two and two to"gether, ſays *P. Semedo.*] They riſe in the "night to worſhip [*FO:*] they ſing toge"ther in their choirs in a tone, which very much "reſembles our pſalmody or chanting."—They "go with their heads and beards ſhaven: (ſays "*P. Semedo*, p. 89) They have ſeveral offices "and prayers againſt fire, tempeſts, misfortunes, "and eſpecially for the dead. Their caps are "like ours, [meaning thoſe of the jeſuits]; and "their ſprinkling bruſhes without any difference "at all." They alſo * uſe large chaplets of beads, practiſe rigorous faſtings, and never marry. Some of them are hermits, others ſolitary wanderers, but the greateſt part live in Convents. [*See vol.* 1. *p.* 220. *note.*] They have ſuperiors whom they call *Ta-Ho-ſhang*, or *Great Bonzees*, who preſide over their Convents, and govern them, but at large: diſtributing the ſeveral offices among them, deciding their differences, &c.—After all, the *Bonzees* in *China* are very much kept under, and

* *Vid. Authores infra citat.*

them. "If you had come of yourſelf, proceeded he, you might have uſed your pleaſure: but as you are recom-

 mended

and ſo little eſteemed, that to keep up the ſucceſſion they are commonly obliged to buy poor children of ſeven or eight years old, whom they bring up: they are ſo much deſpiſed, except by the vulgar, upon whoſe ſuperſtition they practiſe, drawing them to their *Pagods* on long pilgrimages &c. that they are very humble and ſubſervient to the great. But altho' they are generally great hypocrites, and have little real virtue, they are however ſo careful of their exterior, as to be ſeldom detected in ſcandalous vices. *P. Semedo* tells, that during his reſidence of two and twenty years, he only heard two ill ſtories of them: and one of theſe was doubtful. He even ſays, that the greater part of them are very patient and meek, &c. This is mentioned becauſe the modern *Jeſuits* affect to ſpeak of them as guilty of ſuch profligate and bare-faced villainies as are no way credible in a country under any kind of government, and where they have no other aſcendant than what they gain by their perſonal behaviour. For the worſhip of *Fo*, altho' the moſt popular of all others, is barely tolerated in *China*; whither it was not introduced out of *India* till ſixty-five years after the birth of CHRIST.

The

to this place by the *Che-hien*, let me intreat you to ſtay and hear what he hath to ſay: perhaps he will make an entertain-

The account of *Fo* is briefly this: his mother, who conceived upon ſight of a white elephant in her ſleep, was delivered of him thro' her left ſide. As ſoon as he was born he ſtood up &c. and pronounced theſe words, *No one except* MYSELF, *either in heaven or earth ought to be worſhipped.* At the age of ſeventeen, he married three wives. At nineteen he retired to ſtudy under four ſages, At thirty he became *Fo* [or *a deity*] called by the *Indians Pagod:* and from thenceforth wrought miracles, &c. At ſeventy-nine he died, or paſſed into an immortal ſtate according to his diſciples; of whom he left eighty thouſand, and among them ten of more diſtinguiſhed rank. Theſe publiſhed five thouſand volumes in his honour: relating that their maſter had been born eight thouſand times, and that his ſoul had ſucceſſively paſſed into different animals.

N. B. He left *Five* commandments behind him. I. Not to kill any living creature. II. Not to take another's goods. III. Not to commit any impurity. IV. Not to tell a lie. V. Not to drink wine.

P. Du Halde, vol. 1. p. 650. 672. and P. Semedo, p. 89. &c. Picart, vol. iv. 228.

P. Le

entertainment, and be glad to converſe with you before you go." "I have

P. Le Compte, tom 2. p. 117. See alſo Martinius, Couplet, &c.

As the Monks or Prieſts of the ſect of *Tao-tsë* are ſometimes called *Bonzees*, it may not be improper to give a ſhort account of *them*. They are a kind of *Epicureans* or *Quietiſts*, teaching that happineſs conſiſts in a calm which ſuſpends all the operations of the ſoul: they are much addicted to alchymy, boaſting to have diſcovered an elixir that will render them immortal: they are alſo great pretenders to magic, and a familiar intercourſe with demons. They hold a plurality and ſubordination of gods, which are all corporeal. They live together in communities: do not marry: uſe chaplets: are cloathed in yellow: wear a kind of little crown: and are always called to ſacrifices and funerals.

Their founder lived about the time of *Confucius*, and was called *Lao-tsë*, or *the infant old man*, from his coming into the world with white hairs: they pretend his mother went with child of him eighty years. His books are extant, and ſaid to contain many noble maxims.

P. Semedo, p. 87. P. Du Halde, vol. 1. p. 648. 669. P. Couplet proemial declar. Picart ubi ſupra. & Author. ſupra citat.

Nieuhoff tells us (p. 59. that ſome of the *Tao-tsë* marry: and P. *Magalhaën* calls thoſe of this ſect by way of diſtinction *The married Bonzees*. See his Hiſt. p. 207, 220, &c.

no acquaintance or correſpondence with that magiſtrate, ſaid the youth: all I know of him is from the buſineſs of yeſterday, which was too ſcandalous to be the foundation of an acquaintance: he is no way obliged to invite me, or I to go to him. Why then may not I depart?" "True, Sir, ſaid the other, no obligation in this caſe lies upon you; but there doth upon me, and I ſhall incur his reſentment if I do not firſt adviſe him of it." He had ſcarcely ſpoke, when a perſon came from the *Che-hien*, with a red paper of invitation, requeſting *Tieh-chung-u* to go and dine with him. "Do you ſee, Sir, cryed the Superior of the *Bonzees*, ſuppoſe you had gone: where could I have found you? Am I now to blame? Well, pray ſit down, while I go and order

order ſomething for your breakfaſt." This was hardly finiſhed, when a ſervant came into the room; who being aſked whence he came, anſwered that he belonged to *Shuey-ping-ſin*, and was ſent by her to inquire out the lodging of the young gentleman * to whom ſhe was yeſterday ſo much obliged; that ſhe might know where to ſend a preſent to him, and to thank him for the great trouble he had met with on her account. "Go home, anſwered *Tieh-chung-u*, and give my moſt reſpectful ſervice to your lady: tell her what I did yeſterday was only to make the

* In the original *Tieh-ſiang-coon*. See vol 1. p. 114. note. It may not be unneceſſary to add, that *Siang-coon* or *cung*, is properly applied only to ſuch as have taken the degree of *Batchelor*; but commonly given in compliment to others. See P. Couplet. Confuc. p. 123.

ſtreet

ſtreet even, that was rugged and uneven. Whatever ſervice I did her was merely accidental: and ſhould I ſuffer her to ſend me any preſent, it cannot but ſoon be known: which will cauſe ſome ill reflection; perhaps give room to ſuſpect us of unlawful correſpondence: ſhe muſt therefore by no means do any ſuch thing. Your miſtreſs, who, with all the delicacy of her own ſex, hath all the capacity of ours †, will be ſenſible of the propriety of this refuſal. I am one that cannot ſee any body ſuffer

† In the original it is "Tho' your miſtreſs is a "woman with all the delicacy of her ſex in her "perſon, ſhe hath a maſculine capacity."

This is a very high compliment among a people, who entertain ſo unfavourable an opinion of the ladies underſtandings. *Nieuhoff* tells us, that in a *Pagoda* at *Pe-king* is to be ſeen the following epitaph: *Paſſengers: here is a Lady, who had nothing female in her: all was maſculine; all was generous; all a prodigy.* Vid. Ambaſſ. page 135.

injuſtice

injuſtice without reſenting it to the utmoſt; and am therefore by no means intitled to a preſent; nor will take ſo much as a thread*. I now go to the *Che-hien's*, and to-morrow from this place. Give my reſpects to your lady, and tell her to watch, as ſhe would againſt the ſpring of a tyger."

Her ſervant reported all this, without omitting a ſyllable. "Is it poſſible, ſaid ſhe, with a heart glowing with gratitude and admiration; Is it poſſible the world ſhould contain a youth of ſo much integrity and courage! O that I was but a man, that I might go along with him and make him my

* Pieces of ſilk, &c. are uſually given as preſents in China. See P. Semedo.

friend!

friend! or could but thank him as I ought for the ſervices he hath done me! But alas! I am a woman, and cuſtom forbids any ſuch thing. Beſides I know but very little of him: neither is my father at home, or any guardian friend to make proper acknowledgements for what he hath done. But the breaſt of this youth glows with a noble ardour, and is as pure as the cleareſt cryſtal. Should I procure my uncle to go and viſit him, ſomething wrong might happen. He hath refuſed the preſent, I offered him by my ſervant: what if I ſend him a copy of verſes to expreſs my thanks? This too might be miſconſtrued by the world, as too bold and forward." She revolved a thouſand ways in her mind, but

but could think on none, which ſhe might venture to put in execution. At laſt ſhe concluded to get intelligence of every thing that paſſed in relation to him, hoping ſome occaſion would offer to manifeſt her gratitude. She accordingly ſent people every hour to hear what happened. One returned and brought her advice, that the young gentleman was gone to dine with the *Che-hien*. Another, that that Magiſtate had kept him till night, and made him ſo deeply in liquor as to know nobody. The next morning ſhe ſent to ſee if he was departed, and was told, that having drank hard over-night, he was not yet riſen. She ſent again; and was informed he could not depart that day: being detained by an invitation from the

the *Che-foo*. " This is a young man of rank, ſaid ſhe to herſelf, and he muſt comply with theſe ceremonies and cuſtoms." When two days had elapſed, ſhe again ſent to inquire after him. Her ſervants brought anſwer, that the night before, the Superior of the *Bonzees* had made an entertainment *of Lent** for the young ſtranger, and that he

* This probably means no more than what we call a *lenten* Entertainment: for it does not appear that the *Bonzees* have periodical times of faſting. They refrain all their life-time from the uſe of fleſh, fiſh, eggs, wine, onions, garlick, and every thing that heats the blood. Yet they have upon occaſion Feaſts of ſuch proviſions as are allowed them. Nothing however can be more rigorous than the faſting and diſcipline of the *Bonzees:* who ſeem to ſacrifice themſelves to the public good. They will drag heavy chains, faſtened to their arms and legs in ſuch a manner, as to wound them every ſtep they go: they will beat their heads againſt ſtones, till they burſt out with blood, in order to extort alms from

he not being uſed to ſuch diet, was very much indiſpoſed: "He keeps his bed, proceeded he, and can neither drink tea, nor eat rice: every thing

from the people. Their pretence however for theſe ſeverities, is to do penance in this life, that themſelves and their votaries may be the better provided for in the next: which they ſuppoſe to conſiſt in a tranſmigration into other bodies.

As it is well known they dare not touch fleſh, the Reader will ſmile at the ſtory told by *P. Le Compte* of their feaſting on ducks, of which they had defrauded a peaſant, under pretence that the ſouls of their fathers were tranſmigrated into them. This may ſhew, what credit is to be given to ſome other ſtories told of the *Bonzees* by the *Jeſuits*.

[*Compare* P. Le Compte, tom. 2. p. 117. *with* p. 120. *Compare alſo* P. Du Halde, vol. 1. p. 653. *with* p. 656. lin. 16. *See alſo* p. 654. 655. &c]

Before we conclude this note, it may be proper to obſerve, that the Miſſionaries at firſt aſſumed the habits of the *Bonzees*, but finding thoſe wretched diſciplinarians in ſmall repute among the Mandarines, &c. they afterwards choſe to appear in the garb of the *Literati*, and ſtiled themſelves *Doctors of the Weſtern Law*: by which means they were greatly reſpected, while they were permitted to reſide in China. *Vide* Let. ed. viij. 218. &c. P. Semedo, Martin. *&c.*

offends his ſtomach, inſomuch that he is light-headed." At this *Shuey-ping-ſin* began to ſuſpect ſome miſchief: "A little harmleſs diet, ſaid ſhe, could never occaſion ſo ſudden and dangerous an illneſs." She therefore ſent back her ſervant to gain more exact intelligence, and to ſee if there were any phyſician with him. She was informed there had been, and that it was his opinion, his illneſs proceeded as well from his having catched cold as his having been guilty of ſome little exceſs; but that he had given him a medicine, * that would reſtore him on

* Phyſicians in *China* never write any preſcriptions, but commonly give their own medicines: a boy carrying after them a cabinet with five drawers; each divided into more than forty little ſquares, and all of them furniſhed with medicines ready prepared. When they have felt

on the morrow. When the morrow came, ſhe was informed that he had been very ill all night, and was become ſo weak he could not riſe from his bed. All her fears and ſuſpicions were

felt the pulſe, they make up two compoſitions, one to be taken on the ſpot, the other afterwards. Their medicines are only ſimples; in the uſes of which, and in the knowledge of the pulſe, their whole art conſiſts. Blood-letting is very rarely practiſed among them; and the uſe of Clyſters was not known till they learned it from the *Portugueſe* at *Ma-cao*, which they therefore call "the Remedy of Barbarians." The Circulation of the blood is ſaid to have been known to them from time immemorial; but from their averſion to diſſecting, and ignorance of Anatomy, they have made no improvements from it. The profeſſion is chiefly handed down from father to ſon, tho' they have good ancient Books of the art, Extracts from which may be ſeen in *Du Halde*. Their fees are very moderate; but they never repeat their viſits unleſs ſent for: ſo that the patient is at liberty to change his phyſician.

Vid. plura apud Du Halde, vol. 2. p. 183, &c. P. Semedo, p. 56. Mod. Un. Hiſt. VIII. 194. &c. Le Compte, Martin. &c.

now confirmed. "He is indeed, ſaid ſhe, fallen into the ſnare." She revolved in her mind how to act: her heart inclined her to go and lend him aſſiſtance; but her ſex and her youth rendered it impoſſible: and yet ſhe reflected that there were none beſide herſelf intereſted in his welfare; and that all he ſuffered was for her ſake. Strongly moved with concern and compaſſion, ſhe at laſt reſolved to exert herſelf in his favour, be the conſequence what it would. She called therefore her ſervant, and inquired of him what attendants the young ſtranger had with him. She was anſwered, only one, and he a boy of fourteen or fifteen years. She inquired about his underſtanding and capacity: and was told he was a very

ſenſible

ſenſible and likely youth. "Well then, ſaid ſhe to her ſervants, go two of you: one remain with the maſter, while the other brings the ſervant to me." When he was come, the young lady inquired of him, what was the cauſe of his maſter's illneſs? "My maſter, ſaid he, hath hitherto enjoyed exceeding good health, till he went to the *Che-hien's*; where he drank wine, and became very ſick after it: then going to the *Bonzee's* feaſt, he grew ſtill worſe and worſe." She then inquired whether he yet retained his memory and ſpeech: and was anſwered, he did. "Well then, haſten home, added ſhe, and with my ſervice, tell him in his ear from me; that theſe invitations boded no good: that his

coming to my relief, and reſcuing me from violence, hath made *Kwo-khé-tzu* very much his enemy: that he and the *Che-hien* have juggled together to do him miſchief: and that they only carried it ſo civilly towards him, leſt he ſhould preſent the counterfeit order to the Viceroy. Not daring to aſſault him openly, they have put ſomething in his wine or his rice to kill him: and if he is not careful of what he eats or drinks farther, to-morrow he may be a dead man." *Siow-tan* liſtened with great attention. "Your ladyſhip, ſaid he, is certainly right; for if there hath been no foul play, why ſhould he receive no benefit from the phyſic he took laſt night, but on the contrary hath been a great deal worſe? And

And yet the *Bonzee* would force him to take it. Nay as I was coming away, he was preparing more phyſic for him to drink. But I will go and prevent it, and ſet my maſter to ſcold at him, and teach him not to bring any more of his ſtuff." "By no means, replied the lady; only tell your maſter, to throw away unperceived whatever they give him. The *Bonzee's* part in this affair, is not of his own ſeeking: he muſt have been hired to it with money. Should your maſter quarrel with them now, what will he be in their hands? as a ſheep in the claws of a tyger. He muſt for the preſent have patience. Haſten home therefore, and inform him, that when it is night, I will order a chair to be ſet down quietly at

the door of the convent: aſſiſt your maſter to get into it, and come with him to my houſe: a good apartment ſhall be prepared for him; and when he hath recovered his health, then he may repay thoſe people the injury they have done him." *Siow-tan* bowed in token of obedience. When he was gone a little way, ſhe called him back: "There is one thing yet, ſaid ſhe; your maſter, being a gentleman of good reputation, and one of ſtrict honour and virtue, perhaps may not think well of coming to the houſe of a young woman, and may be afraid of giving room for cenſure: but tell him to wave his ſcruples on this preſſing occaſion; and remind him, that it was formerly the cuſtom for women and men to con-

converſe together without blame: and even ſhould there ariſe any on this occaſion, he is a man of ſo much reſolution and ſpirit, as to be immoveable to any thing of that kind, as a tree that hath taken root is to a boiſterous wind: he is one that can hold faſt the helm in the greateſt ſtorm. Go now, ſaid ſhe, and remember all I told you." He promiſed not to forget a ſyllable.

When he returned, he found his maſter aſleep. He waited till he awoke, and then looking round to ſee that nobody was near, acquainted him where he had been, and of all that had paſt. *Tieh-chung-u* was ſurprized. "How, ſaid he, could I be ſo bereaved of

my underſtanding, as not to perceive the ſituation I was in ?" Then calling for his cloaths, he would have gone to the *Che-hien.* " By no means, ſaid his ſervant ; the young lady adviſed the contrary on account of your preſent weakneſs : but ſtay a little longer, and a chair will come and carry you to her houſe, where you will be taken care of." *Tieh-chung-u* was overjoyed at this offer. " And yet, ſaid he, I am a young man, and ſhe a young maid ; how can I go to her houſe, without occaſioning ſcandal ? Rather than that, I would even die here ; then I ſhould leave no reflection behind me." On this *Siow-tan* reported to his maſter what ſhe had ſaid to him at parting ; which made ſuch an impreſſion on his mind, that

he

he cried out, he was willing to go. "Surely, ſaid he, this young lady hath the fortitude and judgment of a philoſopher. Her capacity exceeds all comprehenſion."

Scarce had he uttered theſe words, when the Superior of the *Bonzees* brought a cup of phyſic, and delivering it to *Siow-tan*, ſaid, "If your maſter will drink this he will be well, and need not take any more." "Heaven reward you! replied the boy; when my maſter gets up, I will give it him to drink." "Do ſo, ſaid the *Bonzee*, and then I will bring him ſome *cong-gee* or gruel." But no ſooner was his back turned, than he threw it away: for which his maſter commended him.

Towards

Towards the cloſe of the evening, *Siow-tan* went out of the door of the convent, to look for the chair, and ſaw it waiting attended by two ſervants. He went to inform his maſter, but found him ſo faint, that he was not able to raiſe himſelf up; however *Siow-tan* got on his cloaths, and watching an opportunity of doing it unperceived, took him on his back, and put him into the chair. As ſoon as he ſaw him carried away, he returned to the convent, and calling to the *Bonzee*, who had charge of the gate*, told him, that he had got his maſter carried to the houſe of a friend, who would take care of him, and recover his health:

* In the original *Low-Ho-ſhang*, or porter father. Tranſ.

and

and therefore he committed to his charge the key of their apartment, that they might find all their furniture ſafe, when they ſhould come for it.

In the mean while *Tieh-chung-u*, as he was carried along, perceived with no ſmall emotion, that a great deal of pains had been taken in the furniture of the chair, and every other accommodation: and he had ſcarcely got half way, when he was met by two grand lanthorns* very finely decorated with the

* In the night it is not uſual to carry flambeaus as in Europe before the Mandarines, but ſeveral very large handſome Lanthorns, on which are written in capital characters, the titles and quality of the Mandarine, with the order of his *Mandarinate*. All his relations cauſe theſe titles, &c. to be written on the lanthorns carried before them in the night. Once a year, a Feaſt of Lanthorns

the *Chop* or inſcription of *Shuey-ping-ſin.* "Surely, ſaid he to himſelf, ſhe hath a very great value for me, to do me ſo much honour." With regard to her, as ſoon as ſhe was adviſed of the arrival of the chair, ſhe ordered it to be brought into the hall, which was

Lanthorns is celebrated throughout the empire, when every houſe is lighted up with them painted of ſeveral faſhions: ſome of which coſt a vaſt ſum of money. Theſe Lanthorns, which are very large, and are adorned with beautiful carvings, gilding, &c. conſiſt ſome of them of ſeveral panes of thin ſilk, made tranſparent by a fine varniſh, whereon are painted figures, &c. others are round, made of a blue tranſparent horn, very beautiful to the ſight. From the top and corners hang rich ſtreamers. In ſome of them are repreſented figures, ſhips, horſes, people, &c. put in motion by imperceptible threads, &c. The whole is accompanied with curious fire-works, in which the Chineſe excel: they having had the uſe of gunpowder long before it was known in Europe.

See Du Halde, vol. 1. p. 253, 271, 290, &c. Mod. Un. Hiſt. v. viii. p. 253.

lighted

lighted up ſo as to equal day. She then placed herſelf on one ſide, and ordered four of her women ſervants to open the chair, and help *Tieh-chung-u* into a bedchamber prepared for his reception.

As ſoon as he was ſet down, he called for his ſervant, and ordered him to preſent his compliments to the young lady, and intreat her to pardon his not paying his reſpects to her at his coming into her houſe: which nothing but his weakneſs could have made him omit. He then tried if he could walk a little, but being preſently tired, laid himſelf on the bed.

Shuey-ping-ſin ordered her people to carry

carry him tea, as alſo *Gin-ſeng**, and other cordial reſtoratives: but they finding him aſleep, did not offer to diſturb him. Then ſending all the men ſervants away to bed, except two old

* In the original it is "*Gin-ſeng*, *Long-yen*, *Leab-mée*."

The *Ging-ſeng*, or *human plant*, ſo called from the fancied reſemblance of its root to a human body, is in ſuch requeſt in *China*, that an ounce of it ſells at preſent for ſeven times its weight in ſilver. The beſt of it is found in *Eaſtern Tartary*, where it is called *Orhota* i. e. *the firſt* or *queen of plants*. The *Tartars* uſe its leaves inſtead of tea: but that which is alone uſed in Phyſic is its Root, which is about half as thick as the little finger, but ſomething longer, of a light yellow. It is ſweet and agreeable to the taſte, although it leaves a little ſmack of bitter. It is eſteemed the moſt ſovereign of all cordials and reſtoratives; and is taken by way of decoction. *P. Jartoux*, (to whoſe deſcription and drawing of the *Ging-ſeng* we ſhall refer the reader, ſee *Jeſuits travels*, *vol.* 2. *p.* 424. *P. Du Halde*, *vol.* 1. *p.* 321.) tells us, that after taking it, he found his pulſe beat quicker and livelier, his appetite keener, and himſelf poſ-

ſeſſed

old men; ſhe bade them, together with their wives and her other female attendants, to wait on her in the great hall, where ſhe ſpent the night in getting ready things for him againſt he awoke.

It

ſeſſed of uncommon eaſe and aptitude for buſineſs. That once finding himſelf on a journey greatly fatigued, and his ſpirits exhauſted to ſuch a degree that he could ſcarcely ſit on horſeback, he took ſome of the root, and in an hour after his feebleneſs was quite gone. "To try its "goodneſs, ſaith a Chineſe Author, two per-"ſons are ſet to walk together; one goes with "*Gin-ſeng* in his mouth, the other without; "at the length of half a league, the former "will not find himſelf at all out of breath, "when the other is tired and breathleſs." The *Chineſe* call the beſt ſort, *the golden well ſet round with precious ſtones:* and give the *Gin-ſeng* other names expreſſive of its high character, ſuch as, *the ſpirituous ſimple*; *the pure ſpirit of the earth*; *the fat of the ſea*; *the medicine which beſtows immortality*, &c.

Vide plura apud P. Du Halde, v. 2. p. 215. 245. P. Le Compte, tom. 1. 341. & *ubi ſupra.*

"The *Long-yen*, the Tranſlator ſays in a note,

"is

It was midnight before he opened his eyes, which he had no ſooner done, when he was ſtruck with the beauty of the room and the elegance of its fur-

" is a fruit, which, after the *Li-chee* is over, " comes on the ſame tree." But he is miſtaken. The *Li-chee*, ſtiled by the *Chineſe*, " the king of fruits," is about the ſize of a nut; of an oval form; with a rind rough like ſhagreen. Its ſtone is long, and covered with a ſoft, juicy pulp, very agreeable to the taſte, but like no fruit known in Europe. It is ſaid to be the moſt delicious fruit in the world. Next to it is the *Long-yen* or *dragon's eye*, which is round with a ſmooth and greyiſh rind, a little inclined to yellow. Its pulp is white, juicy, and a little acid. Theſe fruits are dried, and ſold all over the empire, like prunes with us, being eſteemed very wholſome, and proper to be given to ſick folks.

P. Le Compte, tom 1. p. 152. P. Du Halde, vol. 1. p. 8. 84. Nieuhoff, p. 90. Denys Kao. p. 182. &c.

With regard to the *Leah-mée*, all the information the Editor could meet with about it, is comprized in a ſhort note of the Tranſlator's, which ſeems to carry the etymology of its name. " That *Leah-mée* is the root of the great " leaf in the water."

niture.

niture. *Siow-tan* was ſitting by the bed ſide, who perceiving his maſter awake, aſked how he found himſelf. He told him he was much better, and inquired why he did not go to reſt. "Sir, replied his ſervant, I have not ſat up alone; for neither the Lady of this houſe, nor any of her ſervants, have taken repoſe, but are buſy in the hall preparing things for your recovery." "Why do they do ſo, ſaid *Tieh-chung-u* with concern? how can I ſuffer them to be at all this trouble, and to do ſo much on my account?" Theſe *two words* were hardly ſpoke, when the ſervants returned with the tea and the cordials, which they brought to his bed ſide and intreated him to drink. He found the tea diſagreed with him, but was much pleaſed with the *Ginſeng*, and the other

reſtoratives: and when he had drank *Con-gee* or gruel, he deſired the ſervants to give his moſt humble reſpects to their Lady, and tell her that ſhe had taken him out of the mouth of a tiger. "Yes, proceeded he, my life is intirely owing to her, and therefore I ought to have her welfare in regard above all things in the world: for this reaſon I am ſo concerned at the trouble ſhe gives herſelf, that if ſhe thus perſiſts in putting her own hands to every thing, it will increaſe my illneſs." One of the girls named *Lung-ſiew*, who had the office of houſekeeper, anſwered. "My Lady attributes all you ſuffer to the aſſiſtance you afforded her: and if you do not recover your health, will not enjoy any herſelf. It is now two days ſince ſhe heard of your illneſs; from that time

ſhe

ſhe hath had no pleaſure or ſatisfaction in any thing, and hath been even quite indiſpoſed: but ſince you are come here, and there is hope of your recovery, ſhe is much better. And as to a little tea or the like, ſo far from giving her trouble, ſhe thinks this the leaſt ſhe can offer you." "If my illneſs hath made your Lady indiſpoſed, replied *Tieh-chung-u*, the trouble ſhe gives herſelf on my account deprives me at once of health and quiet." To ſatisfy him, ſhe promiſed to prevail on her miſreſs to take repoſe; and then retired. While his ſervant was making up his bed he opened the curtains; "How delicate and perfumed is every thing here! ſaid he to himſelf. The care that is taken of me exceeds even that of a

tender parent." He then compoſed himſelf to reſt with great complacency.

When the ſervants had related to *Shueyping-ſin* all that had paſt; ſhe judged that he now was out of danger. Then appointing a phyſician to be fetched in the morning to feel his pulſe, and ordering one or two old women ſervants to lie in the hall, to be ready to hear and get him what he might want, ſhe retired to her chamber.

The lucid dew falleth to the ground; but is not loſt;
It ſpringeth up in tender graſs and golden flowers:
From clear and ſpotleſs actions, thus ariſeth fame and happineſs.

Where

Where ſhall now be found ſo virtuous a
pair?
Only thoughts of gratitude that night em-
ployed them *.

CHAP. II.

ALthough the young Lady withdrew to take repoſe, her thoughts had ſcarce any ceſſation; and no ſooner did day begin to dawn, but ſhe aroſe, and

* The *Chineſe* are very fond of Poetry, and in their Romances, Novels, &c. often inſert four or five Verſes to enliven the narration. See *Du Halde*, *v.* 2. *p.* 147.

N. B. The Reader ought to be informed, that in the Tranſlator's M. S. the three firſt of the above verſes were ſo obſcurely written, with ſuch interlineations, corrections, &c. that the Editor was obliged to gueſs at the meaning, or rather to ſubſtitute ſomething equivalent. In other ſmall pieces that will appear hereafter, he hath been fortunate enough to recover the exact expreſſions of the Chineſe author.

ſet her ſervants to prepare things for him; ſtrictly charging them, not to acquaint him of the part ſhe took in it. Some time afterwards he attempted to get up; but found himſelf ſo weak he was forced to lie down again; and having waſhed his mouth, he drank a little gruel. By this time the ſervant arrived with the phyſician, who feeling his pulſe* pronounced him out of danger.

* The *Chineſe* challenge a ſuperior ſkill in the Pulſe to that of all other nations, and pretend by it to judge exactly of the kind and degree of every diſeaſe; what part of the body is affected; whether it be curable or not; and if the latter, how many days, weeks and years, the patient may linger under it. They make a particular difference between the pulſe of a man and that of a woman; between the pulſe of tall and ſhort perſons, of corpulent and lean; between that of young, middle-aged, and old people; between that in the ſpring and autumn, ſummer and winter. This variety of Pulſes they diſtinguiſh by ſundry odd names; ſuch as the *ſuperficial*, the *ſliding*

ger. He farther told them, his illneſs proceeded from eating ſomething which diſagreed with him, but that he muſt not take too much phyſick; for that one or two doſes would carry it off, provided he was careful to obſerve three things: the firſt, not to be paſſionate

ſliding, the *ſour*, the *tremulous*, the *rolling*, the *ſcattered*, the *leaping*, *ſwimming*, *ebullient*, &c. They feel the pulſe in both hands one after the other: and this in ſuch a manner as would make an ignorant perſon laugh. After having laid their four fingers along the artery, and preſſed the wriſt ſtrongly and uniformly, they relax a little, 'till the blood hath reſumed it's ordinary flow: then they graſp it again as before, which they continue by fits a long time. Afterwards, like perſons that would touch an harpſichord, they raiſe and fall their figures ſucceſſively one after another, ſometimes ſtrongly, ſometimes ſoftly; ſometimes ſwiftly, and ſometimes ſlowly; till they have diſcovered all the ſymptons. They pretend that no alteration happens to the conſtitution, which doth not produce a correſpondent change in the blood: and it is certain they have a ſurprizing ſagacity on this ſubject.

See P. Semedo, p. 57. P. Le Compte, tom. 1. p. 326. Mod. Univ. Hiſt. viii. 195. 306. P. Du Halde, vol. 2. p. 184. &c.

or fretful: the ſecond, not to be concerned or troubled: the third, not to talk too much: theſe carefully obſerved he would in a few days be well.

While this paſt at the houſe of *Shuey-ping-ſin*, the Superior of the convent had learnt from the porter *Bonzee*, that the youth was gone. He at firſt was amazed: "The eſcape of this ſtranger, ſaid he to himſelf, is of little conſequence; were it not for the anger of *Kwo-khé-tzu:* who charged me not to let him go, and made me give him in his gruel and rhubarb*, ſomething to

* *Rhubarb*, called by the *Chineſe Tai-whang*, or *High Yellow*, grows in great quantities in many parts of China. The flowers reſemble bells ſcolloped on the edges; they are commonly yellow, though ſometimes purple. The leaves, which are not unlike our cabbage leaves, only bigger, are ſomewhat rough to the touch. The

to diſpatch him. Theſe two days paſt he hath been very weak, and if he had taken but one other doſe, he could not have ſurvived it. Had he died, no trouble would have come of it, and all had been well. Should *Kwo-khé-tzu* in-

The inſide of the root, when freſh, is whitiſh; but aſſumes its brown colour as it dries, which is done (*inter al.*) by hanging it on a ſtring in the air: it abates ſo much of its weight, that of ſeven pounds green, there doth not remain above one dry. The *Chineſe* notion of its virtues is pretty much like ours in Europe: though they ſeldom uſe it crude or in ſubſtance. *It tears the bowels* they ſay, that is, it cauſes gripes: and as the *Chineſe* for the moſt part had rather not be cured, than undergo great pain in the operation, they chuſe to take rhubarb in decoction with abundance of other ſimples. This is what is expreſſed in the Tranſlator's M S. by "Rhubarb Phyſic." Moſt of the *Rhubarb* brought into Europe, comes out of the Provinces of *Shen-ſi* and *Su-chuen*, being brought by ſea to *Batavia*, and thence to *Holland*; or elſe by land to *Kaſkar*, *Aſtracand* and *Ruſſia*; or through *Thibet* and *Perſia* by *Venice* to *Italy*.

P. Du Halde, vol. 1. p. 13. v. 2. p. 229. Martinius, p. 44. P. Kerch, &c.

quire

quire for him now, what could I anſwer? To-morrow I will go, and acquaint him of it myſelf." "How is this? ſaid *Kwo-khe-tzu*, it was but yeſterday you informed me he was ſo weak, that a doſe or two more would do his buſineſs: and now you tell me he is eſcaped. I ſuppoſe you have received money from him to let him go." "No, anſwered the *Bonzee*, I could not dare to do that." "Then it is becauſe of his father's rank and intereſt at court. Do not you know that my father is higher ſtill than he." "You do me great injuſtice, replied the other: I am intirely ignorant how, or where he is gone. It is the intereſt of our order, to procure the favour and countenance of the rich and powerful where

we

we are ſettled: what folly then would it be in me to run after a ſtranger, whom I know nothing of, rather than ſerve you who are the chief in the city where I live?" "It is not my buſineſs to hear you prate, ſaid the enraged youth; you muſt anſwer for this neglect to the *Che-hien*, who committed him to your care."

When they were come before that magiſtrate, the *Bonzee* urged in his defence, how improbable it was he ſhould let him go, after having given him poiſon to kill him. "'Tis true, ſaid the *Che-hien*, you are acquitted of neglect. But where can he be gone? Did any perſon that he knew find him out?" "Truly none, anſwered the other.

other. Indeed the ſervants of *Shuey-ping-ſin* inquired about him once or twice; but they never came into the convent, or were near him." The Mandarine laughed, and cried out, "Now I know where he is. This ſtranger hath not one acquaintance in the city; only the other day he met with that young lady, and did her a piece of ſervice. She is of an admirable diſpoſition, and doth not forget to acknowledge it. 'Tis ſhe, who hath by ſome means heard of his illneſs, and probably ſuſpects the cauſe; 'tis ſhe that hath ſecured him. If you will take my advice, addreſſing himſelf to *Kwo-khé-tzu*, go to your father-in-law's, and there you will hear of him." "What you ſay, replied he, is very likely;

likely; 'tis ſhe hath contrived to carry him off. How ſhall I hate her for it? When I, that have courted her ſo long, and with ſo much love and reſpect, could not obtain the leaſt return; to have a ſtranger ſhe never ſaw, gain at once ſo far upon her fondneſs, as to be admitted into her houſe!" The *Che-hien* checked the haſtineſs of his concluſions, and diſmiſſing the *Bonzee*, told the other, that if their enemy was in the houſe of the young lady, they would conſult hereafter how to proceed with him.

Kwo-khé-tzu haſting home, ſent for *Shuey-guwin*. "Sir, and father-in-law, ſaid he, yeſterday I heard that your niece had got a young man concealed in her houſe. I know not if you are appriſed

appriſed of it; or whether it be true or falſe." "Truly, ſaid the other, I have not been near her lately: for ſhe complains that I did not come to her aſſiſtance when you carried her off: ſo that I have been aſhamed to ſee her ſince. But I know nothing of what you ſpeak; yet can eaſily inquire." He then aſked, who it was he ſuſpected: whether it was the young man, who reſcued her at the *Che-hien's*. He was anſwered it was the ſame: that he had been lodged at the convent, and there taken ill and likely to die: when of a ſudden he diſappeared, and no one knew what was become of him; unleſs ſhe had received him into her houſe.

Shuey-guwin promiſed to inquire: accord-

accordingly he went, and calling for his youngeſt ſon; bade him go into his couſin's houſe, and ſee who was there. She admitted him, as uſual; and endeavoured to conceal nothing from his knowledge. He returned therefore and told his father, that he ſaw a young man in a chamber at the eaſt end of the houſe: who was ſick in bed. Furniſhed with this information, *Shueyguwin* opened the door and went himſelf. "You can lay nothing of blame to my charge now, ſaid he to his niece; nor am I obliged to concern myſelf about you. There is a very ill report abroad: but I am only your uncle, and have diſcharged my duty in telling you of it." She replied, "If I have done any thing amiſs, you are

my

my uncle, and ſhould both inform me of it and adviſe me for the beſt. I know not that I have been guilty of any thing wrong." "I have always underſtood, ſaid he, that it is never cuſtomary in this world, for a young man and woman to be together in the ſame houſe, unleſs very nearly related. You are a young maid: your father is not at home; nor have you any brother *elder* or *younger* *. Why then do you entertain

* i. e. Couſin german.—To what has been obſerved in a former note [vol. 1. p. 103.] concerning the care of the *Chineſe* to keep the two ſexes ſeparate, it may not be improper to add the following extract from a Chineſe Author. "When a boy is twelve years old, he ought to "be forbidden to enter into the inner apart-"ment: in like manner a girl after that age, "ought not to have the liberty of ſtirring from "it." And in another place: "Boys and girls "ſhould not be allowed to meet together: nor "to ſit in the ſame place: nor to make uſe of "the

tertain a ſtranger, a young man whom none of us know; and thus bring him home and nurſe him in his illneſs. You muſt not ſay people talk of this without reaſon: for I myſelf that know it, muſt ſpeak of it; nor can I ſcreen you in ſo ſcandalous a thing." *Shuey-ping-ſin* replied, "I have read in the books of holy men, that every one's actions ought to correſpond with his thoughts. I have read alſo that a

" the ſame moveables: nor to take any thing
" out of each others hands. A Siſter in-law
" ought not to converſe with her Brother-in-
" law. If a Daughter who is married makes
" her parents a viſit, ſhe muſt not ſit at the
" ſame table with her Brothers. Theſe rules
" have been wiſely eſtabliſhed to make an intire
" ſeparation between the two ſexes."

The Chineſe are ſo careful on this head, that to prevent a man from going into an apartment, they need only ſay, " There are " women there."

P. Du Halde, vol. 2. p. 49. 50. &c.

benefit received ought to be returned manifold: and on the other hand, that an injury may be pardoned; except when it is of a groſs nature, and then there ought to be full ſatisfaction. On a day when I was in quiet and peace at my own houſe diſcharging the duties incumbent on me, who ſhould imagine that any deceit ſhould lurk under the name and order of the Emperor? I went out to receive it, when ſuddenly I was ſurprized and carried away. Where then was the friendſhip, where the affections of conſanguinity? The outrage was very notorious: yet who then appeared in my behalf? My neareſt relations were then abſent, although I was at the laſt extremity, and thought of nothing but death. As the

injury

injury then offered me was too great ever to be forgotten, though my enemies were to be ſacrificed and their fleſh offered to me to appeaſe my reſentment*: ſo neither ſhall I forget to my laſt hour, the benefit I received

* When the *Chineſe* would expreſs mortal hatred, it is a common phraſe with them, "I "could have the heart to eat his fleſh." P. Du Halde, v. 1. page 626.

The Morality of the *Chineſe* Author in this and the preceding page appears in a very contemptible light compared with the *Chriſtian*, which ſo ſtrongly recommends the forgiveneſs of injuries and the return of good for evil. Yet he might have learnt better from the great Doctor of his nation *Confucius*; who will be judged to have made no mean proficiency in Ethicks from the following poſition; "To recompenſe hatred "with benefits is the virtue and piety of a "a noble [or enlarged] breaſt." *(Vide P. Couplet. Confuc. p.* 106. *ubi plura.)* It ought however to be obſerved, that even this great Philoſopher doth not inſiſt upon this, as a duty: and hath neither backed it with any ſanction nor recommended it upon adequate motives. But indeed

from thoſe who came to my aſſiſtance. As to this young ſtranger, he is neither my relation nor acquaintance: he is utterly unknown to me; of another country: yet hath he a heart like the ſun, a diſpoſition pure as fire; and hath

deed where is this divine maxim taught with that preciſion; urged with that glowing benevolence; or inforced from thoſe ſublime and affecting motives, which it is in the mouth of the SAVIOUR of the world?

Let not the Reader be offended to meet with a Hint of this kind in the margin of a Novel, or that he is deſired to glance his eye over the following animated and ſublime Injunctions: "Love "your enemies: bleſs them that curſe you: do "good to them that hate you: and pray for "them that deſpitefully uſe you and perſecute "you:" "and your reward ſhall be great, and "ye ſhall be the children of the Higheſt: for "he is kind to the unthankful and to the evil." And again, "If thy brother treſpaſs againſt thee "ſeven times in a day, and ſeven times in a day "turn again to thee, ſaying, I repent; thou "ſhalt forgive him:" "for if ye forgive not "men their treſpaſſes, neither will your hea-"venly Father forgive yours."

Luke vi. 27, 28, 35. xvii. 4. Mat. vi. 15.

ſhewn

ſhewn himſelf my relation, my countryman, and friend, a hundred times more than they that bear thoſe names. It is owing to him that I ſtill preſerve myſelf a virgin. For this generous act he hath been in danger of loſing his life by poiſon. Now after all this, if through fear of cenſure I had refuſed him that aſſiſtance, which he could expect from no one elſe, I ſhould have been more cruel than a tygreſs, more inſenſible than a ſavage beaſt. But I have a proper ſenſe of the obligations I received from him; and therefore could do no leſs than bring him hither, and endeavour to reſtore him to his former health. That once recovered he may return if he pleaſes into his own country. This is the method in which my duty prompted me

to repay his ſervices; and what I have done, I dare own in the face of Heaven, ſpirits, genii or demons: nor doth my heart reproach me with the leaſt crime or miſbehaviour."

Skuey-ping-ſin ſaid farther: "I ſhould be glad to know who they are, who are ſo buſy with my fame, that you thus think it incumbent on you to ſcrutinize into my conduct. If you have really a zeal for my reputation, I ſhall find you a more important occaſion to exert it. I muſt intreat you to go and find out thoſe villains that counterfeited the Emperor's order, and to bring them to juſtice before the Viceroy. Their crime will certainly occaſion the loſs of their heads. My father perhaps

haps will one day return, and when he knows you have done me this ſervice will doubtleſs acknowledge it."

Shuey-guwin ſtood for ſome time in ſo much confuſion, that he had not one word of excuſe to offer. At laſt he recovered himſelf ſo far as to tell her that he would have come to her aſſiſtance at the time ſhe mentioned; but being only a private inhabitant of the city, without any degree, quite ignorant of letters and unable to diſcourſe, he could no ways have helped her. "It was not for me, ſaid he, an unlettered ignorant man, to appear: nor was it in my power, as I am inveſted with no habit *. In theſe

* That is, am without the Mandarine's badge, &c. The *Tartars* ſince their conqueſt of *China* have

degenerate days, there are few wiſe and many ignorant: few juſt and many unjuſt. But every body cries out how wrong it is for a young man to be entertained by a young woman in her own houſe,

have changed none of the uſages or faſhions of the Empire, except in ſome particulars of their Dreſs. The ancient Habit of the *Chineſe* may be ſeen in *P. Semedo*, *Martinius*, &c. Of its preſent form the following is a brief deſcription. They formerly took great delight in their Hair: but the *Tartars* have made them ſhave their heads all over, leaving only one lock behind, which they either let hang down braided in a kind of *queüe*, or elſe make up into a roll and tuck under their Caps. Theſe are made of fine matt or rattan, lined with ſatin, and adorned on the top with a tuft of red hair or ſilk: but in winter they wear a warmer ſort edged with fur. There is another kind of Cap peculiar to the Mandarines and *Literati*, made of paſteboard covered with ſatin, &c. As for the poor people, they either go bare-headed, or wear a Cap not unlike the crown of our hat. The *Chineſe* never uncover the head when they ſalute.

Their Veſts are long enough to reach to the ground, and ſo wide as to fold over their breaſts, being

houſe, and alone. It is even become the talk of children." "Common reports, anſwered the young lady, are like the clouds which are every day to be ſeen. They that would act uprightly

being faſtened on the left ſide by four or five buttons. The Sleeves are very wide, and long enough to come down to the fingers ends: hence upon occaſion they ſerve as a Pocket for papers, &c. [See Du Halde, v. 2 p. 104. 108.] But beſide this they have a Pouch or Caſe, containing their purſe, their knife, eating-ſticks, and pipe, which is of braſs, &c; this is faſtened to their Girdle; which is a broad ſilken ſaſh, whoſe ends hang down to their knees. In ſummer they wear under the veſt a pair of linen Drawers; and during the winter they put on Breeches of quilted ſatin, ſkins, &c. Their Shirts, or rather Waiſtcoats, which are *of taffaty*, are very wide and ſhort; and to keep their garments from ſweat in ſummer, ſeveral wear next their ſkin a ſilken Net. They go with their necks bare in hot weather; but cover them in cold, either with a ſatin Cape ſewed to the veſt, or with a Tippet of fur, &c.

When they go abroad, or make a viſit of conſequence, over their under garments, which are uſually

rightly ſhould not be moved by ſuch trifles. Uncle, I will not fail to clear up every ſtep of my conduct." "I came here, replied he, out of a friendly intention. There is a great deal of reaſon

uſually of linen or ſatin, they wear a long ſilk Gown, commonly blue, with a girdle about them; and over all a ſhort Coat of a black or violet colour, reaching only to their knees, but very wide, with large and ſhort ſleeves: they have alſo their little Cap on ſhaped like a ſhort cone, and covered with looſe waving red hair or ſilk; laſtly, a Fan in their hand and Boots on their legs. Theſe are commonly of blue or purple ſatin, with a very thick ſole ſtitched with packthread, and covered over with ſhagreen ſilk or cloth, without any heel, and with the foot turning up. Within theſe boots they wear a kind of Stockings of ſtuff ſtitched and lined with cotton: whereof part comes above the boot, and hath a broad border of pluſh or velvet. On journeys their Boots are made of neats or horſes leather.

Every Mandarine hath upon his cloaths ſome Emblem of his dignity, embroidered before and behind. That of the Civil Magiſtrates is uſually a bird: that of the Military, either a dragon, tyger,

reaſon in all you have ſaid." Then he haſted away, being afraid to ſtay any longer, leſt ſhe ſhould be too hard for him, or ſting him with reproaches for which there was too much foundation.

tyger, or ſome fierce creature: theſe latter wear alſo broad Swords hanging on their left ſide with the point forwards.

All Colours are not be worn indifferently: none but the Emperor or Princes of the blood may wear yellow: ſatin, with a red ground, is affected by certain Mandarines on days of ceremony; but they are commonly dreſſed in black, blue, or violet. The People are generally clad in black or blue calico.

Bur what principally diſtinguiſhes their Doctors and other *Literati*, Mandarines, &c. is the prodigious length of their Nails, which are ſometimes almoſt as long as their fingers; they take great pleaſure in keeping them clean, and prevent them from breaking by putting on little ſheaths or caſes. Such is the Account given by ſome authors: but *P. Du Halde* tells us it is only on their little fingers that they let them grow ſo long.

See P. Du Halde, vol. 1. p. 282. &c. P. Le Compte, tom. 1. p. 202. Mod. Un. Hiſt. viii. p. 274. 209. &c. Ogilby, v. 2. p. 410.

CHAP.

CHAP. III.*

Huey-guwin had ſo intirely perſuaded himſelf he ſhould now catch his niece tripping; and that he ſhould not need above two words to ſilence her; that he was quite confounded to hear her juſtify herſelf ſo handſomely. At his return home he found a ſervant from *Kwo-khé-tzu*, who told him his maſter deſired to ſpeak with him. He went to him, and the firſt thing he ſaid was, "The ſtranger *Tieh* is certainly at my niece's houſe; and his coming there was requeſted by herſelf, in order to make him returns for the aſſiſtance he afforded her." He replied in a rage, "How can ſhe who is a maiden, dare to

* CHAP. VII. in the Tranſlator's manuſcript.

to take a man into her houſe? Sir and father-in-law, you are her uncle and neareſt in blood: you muſt chaſtiſe and take her under your care. It is your indiſpenſable duty." "Alas! ſaid the other, I have talked to her, and not ſpared to chide her. But ſhe hath a tongue, and knows how to uſe it. She hath a mouth, whoſe words are keener than the edge of a pen-knife or razor. I had ſcarce uttered one word, when ſhe immediately anſwered with arguments fetched from ancient and modern authors, and backed with a multitude of reaſons; inſomuch that I could not open my mouth." *Kwo-khé-tzu* was curious to know the particulars of her defence. The other related what he could remember. At

which

which he ſtamped and raved like a madman. "This, ſaid he, is all a pretence. This comes only from her mouth and not from her heart. Can you believe what ſhe ſays?" "I believe her not, ſaid her uncle: but what remedy can we have? There is nothing blameable of which we can accuſe her; nothing wrong or clandeſtine to lay to her charge." "Yeſterday, ſaid *Kwo-khé-tzu*, I talked over the affair with my friend *Chun-kéé*. He tells me this young man is remarkable for the beauty of his perſon; and is of opinion, that he ſeeing your couſin, who is likewiſe very handſome, made that diſturbance at the *Che-hien's* only to be taken notice of by her. Do you think all this which followed was merely to thank him for his civility, or to

reward

reward his virtue? This is only a pretence to deceive the world. She hath a more ſecret motive for her conduct. For how is it poſſible! A young man and woman, both very handſome, to be alone together in the ſame houſe! If they were ſaints they could not be innocent." "To talk here, ſaid *Shuey-guwin*, will anſwer no purpoſe. Let me go home: I will ſend a ſervant girl to her houſe; who ſhall conceal herſelf, and obſerve what converſation paſſes between them. If we can but diſcover any thing wrong in her conduct, we ſhall then have reaſon to take her in hand."

Kwo-khé-tzu approving of his deſign, he haſted home to put it in execution.

tion. He waited 'till it was night; then opening the door that led to his niece, and calling to him a girl of quick apprehenſion, he bade her ſteal away ſoftly, and conceal herſelf in a place where they laid wood: thence to keep a ſharp look-out, and if poſſible to obſerve every thing ſaid or done. She obeyed, and placed herſelf as directed. When it was paſt midnight, and *Shuey-ping-ſin* was retired to her chamber, the girl returned home. Her maſter inquired what news ſhe had brought. She told him the young gentleman was ſomewhat better, but ſtill kept his bed: where every thing he eat or drank was brought him. He aſked how his niece diſpoſed of herſelf: and was anſwered ſhe remained in the hall without,

out, and was taken up in giving orders to the ſervants; whom ſhe employed in boiling tea, in making broths, and other offices of that nature. He inquired if ſhe went into the young man's chamber. She anſwered; "No: I obſerved* that all paſſed by means of a ſervant, who came in and out of his apartment." When ſhe had related all this, and more to the ſame purpoſe; *Shueyguwin* ſaid, "Is ſhe then ſo circumſpect and blameleſs†? Is there no more room

* Without an intire knowledge of the form and manner of the *Chineſe* Houſes, it is not eaſy to ſay how far the account in the text is inconſiſtent with probability. It ſeems ſtrange that a perſon concealed in a Wood-hole, &c. ſhould know all that paſſes in the houſe. It ſhould however be obſerved, that the houſes in *China*, being only one ſtory high, muſt render ſuch an attempt more practicable than with us.

† In the original. "Is ſhe ſo clean?" This

room for ſuſpicion than this? I can never believe it. You have certainly bee bribed, and what you tell me is not the truth." She aſſured him it was, and offered to confirm it by her ſolemn oath. He then diſmiſſed her, but every night ſent people to procure intelligence; who always brought him the ſame account. At length he went to his ſon-in-law; who eagerly inquired what news he brought him. "Four nights together, ſaid *Shuey-guwin*, I have planted people to hear and ſee all that paſſed: but I can diſcover nothing in the leaſt

eaſy metaphor, which prevails in moſt of the eaſtern languages, often occurs in the BIBLE, ſee Job. 15. 14. Id. 25. 4. Prov. 20. 9. Joh. 15. 3. &c.

N. B. Many other *Chineſe* expreſſions exactly correſpondent to thoſe in Scripture will occur in this Hiſtory: which the Editor would not pay ſo bad a compliment to the Reader's ſagacity, as to ſuppoſe it neceſſary always to point out.

amiſs,

amiſs, nor catch up a ſyllable that will bear an ill conſtruction. My niece is certainly very juſt and perfect." "Ah! Sir, ſaid *Kwo-khé-tzu*, this can only paſs upon weak and ſilly people. Neither in ancient times nor modern could I ever hear of but one perſon, *Leeu-hiau-whoey*, who was perfectly upright. But if all be true that you ſay of your couſin, then there will be two. But I have not ſo much faith. On the contrary, let me go to the *Che-hien*, and get him to ſend for one of her maids. By putting her fingers to the torture*,

* The Torture inflicted on the Hands of criminals is performed by placing between their fingers three ſmall pieces of wood, called *Tean-zu*, or rather *Toan-zu*; having ſqueezed theſe one againſt another, they are tied together very hard with thin cords, and ſealed round with paper.

he will quickly make her confeſs the truth; and then you will be convinced. Nay, added he, wait but patiently at home, obſerve her well, and you will ſoon have an opportunity of being undeceived."

As ſoon as he was gone, *Kwo-khé-tzu* went to the *Che-hien*, and told him all that had paſſed in the houſe of the young lady. "Yet I cannot, ſaid he, believe theſe fair appearances. I beg, Sir, you will be pleaſed to order one of her women to be brought before you. From

paper. In this torment, the criminal is left for ſome ſpace of time.

P. Du Halde, v. 1. p. 313. P. Semedo, p. 143. Ogilby, v. 2. p. 436.

N. B. Theſe are called in another part of this Hiſtory *Tormenting Sticks*, which probably is the meaning of the *Chineſe* name.

her

her you may extort a confeſſion of the truth." "Diſpoſed as I am to ſerve you, replied the magiſtrate, I cannot do what is irregular and contrary to juſtice. If you would have any one brought before my tribunal, there muſt firſt be lodged a petition, ſetting forth upon what account an examination is required. This buſineſs relates to a young lady of quality, and therefore is to be managed with decorum. What you have hitherto related of the ſtranger and her, affords no proof of miſbehaviour; and therefore what pretence have I to apprehend them?" "What, Sir! ſaid the other, will you let this affair ſleep then? You that are the father of this city, and ſuperintend the manners of the inhabitants! Will you

then permit a young man and woman to live together under one roof in lewdneſs? To overlook this, is to conſent to the violation of the law." "Certainly, anſwered the *Che-hien*, whoever is guilty of the crimes you mention, violates the law. But if what you tell me of theſe two young people be true, they have been guilty of nothing immodeſt or blameable. Far from breaking the law, they have rather ſtrengthened it. You cannot forget how diſcreetly *Shuey-ping-ſin* acted before; and how far ſhe exceeded our opinions of her. Doubt not therefore but ſhe will keep clear of indecorum, although ſhe may have taken this ſtranger into her houſe, to nurſe him in his illneſs." "Alas! ſaid *Kwo-khé-tzu*, have I then diſturbed my reſt, and been at

all

all this trouble and pains to obtain her; and muſt loſe her ſo eaſily? Pray, Sir, let me prevail on you not to give her up yet; but contrive ſome way to know the bottom of this buſineſs." "Be not ſo uneaſy, ſaid the *Che-hien.* I have a ſervant of my audience, named *Shan-yeo*; a fellow of ſuch dexterity and ſlight, that he can run up a wall, open a lock, or creep through the moſt impervious cranny. It is but now that I have found it out. I have juſt apprehended and ſent him to priſon, in order to chaſtiſe him. This man will I ſend for, and granting him a pardon, will diſpatch him privately to the houſe of the young lady. He ſhall be a ſpy upon them; and if he can diſcover any thing that is wrong or criminal, you

may then lodge a petition, and he can back it with his evidence. But if nothing wrong can be diſcovered, whereof to accuſe them, you muſt be content to drop all farther purſuit." *Kwo-khé-tzu* was exceedingly pleaſed, and ſaid, "Sir, if you are in earneſt I ſhall be vaſtly obliged to you, and conſider you at once as my father and mother."

When he was gone, the Mandarine ſent his people to fetch *Shan-yeo* to him out of priſon. As ſoon as he was brought, he bade him come near, and whiſpered in his ear to the following effect. "You have been guilty of great miſdemeanours: by which you have forfeited your office in this court of audience. Yet having an occaſion

to

to employ you at preſent, if you are faithful in it, I will grant you a pardon. Go then to the houſe of the young lady *Shuey-ping-ſin.* Contrive to get in, and conceal yourſelf ſomewhere, whence you may ſee and hear all that paſſes. She hath received a young man into her houſe, and I would gladly know upon what footing they are together. Go therefore and bring me an exact account. But take notice, if I find you have in the leaſt impoſed on me, you muſt not expect to live any longer." "Sir, ſaid *Shan-yeo*, I dare not offer to deceive you. Expect a faithful account of every thing I can either ſee or hear." This ſaid he withdrew.

CHAP.

CHAP. IV.

KWO-khé-tzu hearing that the *Che-hien* had ſent to get intelligence, kept at home, but was very impatient to know the reſult. With regard to *Shan-yeo*, having received his orders, he durſt not delay; but went immediately to take a view of the houſe in order to find out a place to get in at; then returned and waited till night. When it was dark he climbed over a wall, and got within the doors: where he heard people in the kitchen, who were preparing an entertainment for *Tieh-chung-u*, talk of his recovery. Thence he crept into the hall, which was not yet lighted up. There he got up and hid

and hid himſelf upon one of the beams *, whence he could ſee all that paſſed below. He had not been there long before he heard *Shuey-ping-ſin* order her ſervants to hang up a curtain of mother of pearl † acroſs the hall. She commanded the firſt table to be ſet for her gueſt without the curtain;

* In order to conceive this, we ought to remember that the *Chineſe* Houſes are but one ſtory high, and that the Halls in which they receive viſits are quite plain, having no other ornament than a ſimple range of wooden pillars, which are either painted or varniſhed. Theſe ſerve to ſupport the main beams and timber-work, which they often leave quite naked under the tiles, without any ceiling.

P. Le Compte, tom. 1. p. 226. P. Du Halde, &c.

† Probably ſome kind of lattice-work, ornamented with Mother of pearl. Oyſter ſhells made very thin ſerve the *Chineſe* inſtead of glaſs, not only in the windows of their Houſes, but alſo in ſome of their imperial Barks.

P. Du Halde, vol. 1. p. 286, &c.

and

and two lighted tapers to be placed upon it. Afterwards ſhe ordered a ſecond table*, but without any light, to be ſet for herſelf within the curtain, ſo that ſhe could ſee every thing through it, unſeen herſelf. There was alſo a fine carpet ſpread without on the floor. And two ſervants were ordered to ſtand between the tables to deliver every thing that was ſpoken. When all things

* The *Chineſe* obſerve great ceremony in placing their Tables. Tranſ.

At great entertainments the Tables are ranged on each ſide the hall, in ſuch a manner that the gueſts may face each other, as they ſit in their arm-chairs. The *Chineſe* are alſo particularly exact to place the Tables either more forward or backward; higher or lower; according to the rank of their gueſts: the preference being given *(cæteris paribus)* to the greateſt ſtrangers, and to thoſe who come fartheſt, &c. This may ſerve to explain the compliment in the next page but one.

P. Du Halde, vol. 1. p. 299. 301. &c.

were

were prepared and ſet in order, *Siow-tan* was called, and bid to deſire his maſter to walk into the hall. *Tieh-chung-u* by this time was greatly recovered from the illneſs, into which the poiſoned draughts of rhubarb had thrown him; which cauſed him to rejoice, as well as to acknowledge the favours he had received from *Shuey-ping-ſin*. She herſelf was no leſs affected with joy that he was reſtored to health, and that ſhe had been wanting in nothing to expreſs her ſenſe of the favours he had conferred upon her. When *Siow-tan* therefore came to his maſter with the young lady's compliments to invite him to the entertainment, he inſtantly obeyed. He came out of his chamber, and was greatly pleaſed to ſee the

the exact order in which every thing was diſpoſed: inſomuch that he commended it aloud. *Shuey-ping-ſin* ſent her ſervant to deſire him to ſit down in the moſt honourable place, telling him it was his proper due. Then ordering her carpet* to be ſpread within-ſide the curtain, ſhe ſent to tell him, that ſhe was paying her reſpects to him. When *Tieh-chung-u* was told by the ſervants the honours ſhe was doing him, he ſaid he had moſt reaſon to pay his acknowledgments to her. They

* At a firſt Viſit, the viſitant as well as he that is viſited, if they are of equal rank, for a greater mark of reſpect and affection, have a Carpet brought and ſpread before them, and after they have performed the firſt Salute, (See note vol. 1. p. 201.) they kneel down and hit the ground with their foreheads four times, and this they do both together.

P. Semedo, p. 59. Ogilby, vol. 2. p. 442.

accord-

accordingly made four ſalutes to each other*. When theſe were ended, the young lady thus addreſſed him from behind the curtain. "My father unhappily for me is abroad. You, Sir, are unmarried as well as myſelf. Your coming to my houſe hath occaſioned people to talk very freely. But as I have received too great a favour for me ever to forget, I have been very deſirous of making a ſmall, though very unequal return for it; and as for people's talk, I pay no regard to it. Had

* It hath been mentioned in a former note, that the Salute of the *Chineſe* Women is confined to a ſilent Court'ſy. (See vol. 1. p. 103.) Though this is their general cuſtom, it ought to be obſerved, that on ſome particular occaſions, they alſo kneel, as well as the Men, and in that poſture make an obeyſance with their head to the ground three or four times, as civility ſhall require. P. Semedo, p. 58. P. Du Halde, v. 1. p. 293.

I ne-

I neglected to act as I have done, I must have been worse than a savage animal. It gives me extreme joy to see your health in so great a measure restored. I could not help testifying it by a small entertainment; which trifling as it is, I hope you will partake of; and at the same time pardon the meanness of it." *Tieh-chung-u* replied, " Lady, you stand alone in the world. There is none to be found like you for wisdom and perfection. I thought of nothing but death, when I lay in the convent. I was void of all help, as a horse or an ass that is fallen into a pit. I little thought you would come with so much piety and goodness to my assistance. I can hardly look upon you as one of these latter times. You are

rather

rather one of former ages riſen again. This goodneſs and virtue it is not in my power to reward in the leaſt as it deſerves. Be pleaſed therefore to ſit down, and let me bow before you with the moſt humble acknowledgments." The young lady deſired him not to talk in this manner: for that what ſhe had done was but a trifle, and merely no more than her duty required. "How wretched muſt I have been, added ſhe, if I had not met with you in that critical moment? How much then does it behove me to thank you, as my generous protector? I ought to bow down to you, as the only man in the world that had virtue and reſolution enough to reſcue me." Theſe words ſhe ſent her ſervant to tell

him, and at the ſame time to inform him ſhe was making her compliments. He got up and returned them in a proper manner. This done they ſat down; and ſhe ordered her ſervants to carry him wine *. After he had drank three ſmall cups, ſhe began to inquire what brought him that way; and what buſineſs he might have in the province of

* This is the greateſt mark of Courteſy before diſcourſe. Tranſ. *See alſo P. Du Halde, v.* 1. *p.* 600.

The *Chineſe* Wine is not made of the juice of the grape, for theſe they only preſerve and uſe as raiſins: but of a particular kind of Rice, different from that which is eaten. From this they have liquors both brewed and diſtilled; as alſo from wheat and other grain. They have likewiſe wines expreſſed from ſeveral kinds of fruits, as well as made of the liquor which diſtills from the palm and other ſuch trees, when tapped at the proper ſeaſon: but that made from Rice is moſt generally drunk.

Beſide theſe the *Chineſe* have a ſtrong ſort of ſpirit,

of *Shan-tong*. He told her he came there in the courſe of his travels, which he had undertaken with the approbation of his father. This excited her curioſity ſo far, that ſhe ventured to inquire what might occaſion him to travel. *Tieh-chung-u* told her, that when he was at court he had reſcued a young woman out of the hands of

ſpirit, which is diſtilled from the fleſh of Mutton, Lamb, &c. but this is chiefly in requeſt among the *Tartars*.

Although Tea is the ordinary drink of the *Chineſe*, they are ſaid to be exceſſively addicted to ſpirituous Liquors.

N. B. It is the common rule of the *Chineſe* to eat cold and drink hot. Not only their tea, but their wines are heated before they drink them. At their feaſts there are ſervants always ready to pour hot wine into their cups out of a veſſel for that purpoſe, and to put back that which is cold into others of *China*.

P. Du Halde, vol. 1. p. 300. 303. Mod. Un. Hiſt. vol. 8. p. 279.

a great Mandarine, named *Tah-quay*; and had cauſed him to be ſentenced to three years impriſonment: "My father, added he, fearing he might hereafter reſent this diſgrace, gave me leave to travel. In the courſe of which, I had like to have fallen into worſe miſchief. Who could imagine there were ſuch evil perſons in the world, as this *Che-hien* and young Mandarine? That they ſhould attempt to kill me! However, as I am happily recovered, with your leave I will go to-morrow and find out the *Che-hien*. The injury he endeavoured to do me ſhall not paſs unreſented. I will ſhame him before all the inhabitants of the city. I will drag him from his audience, and beat him ſoundly in the face of

the

the world. I will afterwards carry him before the Viceroy of the province, who is a particular friend of my father's, and him will I get to take away his office in open court." The young lady replied, " To procure the diſgrace of the *Che-hien* will be an eaſy matter; which will appear to be in conſequence of his own evil actions: neither will it be wondered at, as your diſpute with him that day was notorious to all the city. But conſider, Sir, the degeneracy of the times. There are only two words in our days by which both the people and Mandarines regulate their conduct, and thoſe are RICHES and POWER. The *Che-hien* ſaw my father was diſgraced, and ſent afar off into

foreign countries. The father of *Kwo-khé-tzu* was advanced to the higheſt dignity. What wonder then if he was afraid to offend a youth of ſuch connections? Had he refuſed him his aſſiſtance, he might fear he would get him removed from his office. Conſider, Sir, it is a poſt, which it coſt him a long courſe of ſtudy to obtain. He muſt have ſpent fifteen or twenty years in paſſing through his degrees* before he could be advanced to it. Judge then how dreadful the loſs of it muſt appear: and wonder not if he was tempted to uſe even indirect means to ſecure it. Upon the whole, I think you had better pardon him; and give yourſelf no farther trouble

* See note vol. 1. pag. 8.

about

about a man, who is rather the object of your pity." At theſe words, ſo conſiderate, and yet proceeding from the mouth of ſo young a lady, *Tieh-chung-u* ſtood aſtoniſhed; yet was perfectly convinced of their propriety. At length he broke ſilence and ſaid: "Hitherto I have been too much the ſport of paſſion: too little under the guidance of reaſon. Hitherto I have been accuſtomed to perſiſt inflexibly in any reſolution I had once taken up, whether right or wrong. I now perceive the raſhneſs and folly of my conduct. When I undertook your reſcue from *Kwo-khé-tzu*, I confeſs with ſhame, it proceeded rather from the natural heat of my temper, headſtrong and paſſionate, than from motives more laudable.

Your words have now made an impreſſion on me never to be effaced. I am ſtruck with conviction; and to ſhew what a convert you have gained in me, I ſhall quit the *Che-hien* and think of him no more: and of this I dare give you my ſolemn oath. Supremely fortunate do I think myſelf in meeting with you, not only for the benefit I have received at your hands; but that you have been to me a preceptor, and given me inſtructions which I ought never to forget." "Sir, ſaid the young lady, you ſhew yourſelf poſſeſſed of great reſolution and virtue; and indicate a very conſiderate and forgiving diſpoſition." Every word that ſhe ſpoke was treaſured up in the breaſt of *Tieh-chung-u*, and confirmed

firmed him in the placable ſentiments he had adopted. "Madam, ſaid he, I muſt not be ſparing in my thanks for the many favours I have received. To-morrow I deſign to go from hence." "I brought you here, ſaid the young lady, on account of your illneſs; and having ſo allowable a motive was regardleſs of common cenſure. Now you are recovered take your own pleaſure either to go or ſtay. I cannot pretend to lay any reſtraint upon you. And yet methinks to-morrow is very ſudden. Favour me with your company a day or two longer. We ſhall then have time to talk over at large thoſe good ſubjects on which we have diſcourſed." "Lady, replied *Tieh-chung-u*, if it be agreeable to you that I ſhould ſtay,

ſtay, I will with great pleaſure defer my departure two days longer." Having thus ended talking, ſhe ordered her ſervants to fill out wine. When he had drank he ſaid, "My coming from abroad was with my father's approbation, in order to avoid any trouble at court. As it hath been my good fortune to meet with one of ſo much ingenuity and wiſdom, as yourſelf; I ſhould be glad of your advice which way I had beſt to go. Pray give me your opinion." She replied, "You may travel through the world in purſuit of knowledge, but if you would be truly wiſe, you had beſt remain at home*.

The

* As the only Knowledge in requeſt in *China* is that of Morality, and of the Government, Hiſtory,

The primitive doctor *Chang-lee*, who underſtood every thing, lived recluſe. Your

Hiſtory, Rites and Literature of their own Empire, ſo this can neither be promoted by Travel, and is only to be attained by a ſevere application to their own private ſtudies. [See note below p. 99.] Hence the character of a hard ſtudent is greatly reſpected among them. One of their Doctors from his recluſe life was called by way of honour *Pi-hu*, or *The Doctor of the ſhut door*. See P. Du Halde, vol. 1. p. 386.

But further, as all the nations bordering upon *China* are barbarous and uncivilized compared to themſelves, they have no inducement to travel abroad. And hence they have learnt to hold all other countries in moſt ſovereign contempt, ſuppoſing their own Empire to comprize not only the beſt, but the greateſt part of the habitable world; on which account they call it *Tien-hia*, or *all under heaven*. [See note vol. 1. p. 66.] They likewiſe give it the name of *Chong-que*, or *the kingdom of the middle*, from its ſuppoſed ſituation in the midſt of the earth, which they believe to be four-ſquare. This opinion one of the Miſſionaries humoured ſo far, as to place *China* in the center of a Map of the World which he drew up for their uſe. In their own Maps they were wont to allow a vaſt extent to *China*, but to place all other Kingdoms, (ſuppoſed to be ſeventy-two) at random round it like very little iſlands, diſgracing them with ridiculous names and deſcriptions: ſuch as, *Siao-gin-que*, or the Kingdom

Your father is promoted to a high office at court, where there can be

Kingdom whoſe inhabitants are all dwarfs, and ſo little that they are conſtrained to tie themſelves together ſeveral in a bunch for fear of being carried away by the eagles and kites: *Chuen-ſin-que* or the Kingdom whoſe inhabitants have all a hole in their breaſts, into which they ſtick a piece of wood and ſo carry one another from place to place, &c. &c. *See P. Magal.* Of latter times ſince they have underſtood ſomething of *Europe*, they have added it to their maps, as if it were one of the *Canary* iſlands, or ſome little barren ſpot. And hence it was that the Viceroy of *Cantong* in the year 1668, after he had ſpoken of the embaſſy of the *Portugueſe* in a memorial which he ſent to the Emperor, added theſe words, "We "find very plainly, that *Europe* is only two little "iſlands in the middle of the ſea." We are told however, that ſince the *Europeans* have been converſant among them, the *Chineſe* have in a great meaſure forſaken theſe errors.

Before we quit this ſubject, it may be worth while to give one pleaſant inſtance of their national Pride: which is, that as they never ſend Ambaſſadors to foreign Princes; ſo whatever comes from them, whether letters, preſents or envoys, all paſs for tribute and a mark of ſubmiſſion. And henceforth ſuch Kingdoms are ſet down in their hiſtory among thoſe, which are tributary to *China*.

P. Magal, p. 61, 2. P. Du Halde, vol. 1. p. 45. 237. 394. 668. Confucius, p. 3. &c.

no

no want of learned men. To what end then would you fatigue yourſelf in going to other countries? In my opinion you had better return back to your father, who can with great eaſe procure you a place in the Emperor's ſervice." *Tieh-chung-u* was charmed with what ſhe ſaid, and made her his compliments upon it. "Madam, ſaid he, you ſpeak with a great deal of judgment. What you have ſaid to me to-day, hath awakened me from a lethargy, in which I have been buried from the hour of my birth." Then a great cup* of wine being pre-

* The Cups which the *Chineſe* uſe for their wine are either of ſilver, porcelain, or ſome precious wood: and are preſented on ſilver or japanned Salvers. At the beginning of an entertainment the Cups they drink out of are very ſmall, not

preſented to him by her order, he drank to her, and proceeded, "How hath it been poſſible for you, who are but a young lady, to have laid in a ſtock of hiſtory and letters ſufficient for a man of learning?" "Alas, Sir, ſaid ſhe, what I ſay is but weak and childiſh. How ſhould I be acquainted with letters?" All this, [and much more,] having paſſed between them, the youth began to think he had drunk enough, and

not holding much more than a ſpoonful: about the middle of the feaſt theſe are changed for larger. The *Chineſe* drink in great form. At their ſolemn entertainmeats, the *maitre d'hotel* on one knee ſays with a loud voice, "You are "invited gentlemen, to take the cup." On this every one takes his cup in both hands, and having firſt moved it up to his head, and then down below the table, they all put it to their mouths at once, and drink ſlowly three or four times. After the ſame manner upon like notice the whole company flouriſhing their ivory ſticks take up their meat all together.

P. Du Halde, v. 1. p. 299. 300.

was

was fearful of ſtaying longer, leſt he ſhould be guilty of any ill manners. He roſe up therefore to take his leave. She told him, ſhe would not him detain longer, leſt it ſhould prove injurious to his health: but he might do as he pleaſed. Then ſhe ordered her ſervant to carry candles before him, and light him to his chamber. His ſervant *Siow-tan* met him, and ſaid, "'Tis well, Sir! You, that have been ſick ſo very lately, to ſit up and indulge yourſelf in this manner! It is now ten o'clock*." *Shuey-ping-ſin* commanded

* In the original, *Ou-hiah-chung* i. e. *five ſtruck bell.* Tranſ.

The *Chineſe*, as well as ſome other Nations of the Eaſt, divide the natural day into *twelve Hours*, which they begin to reckon from about midnight. So that one Hour of their reckoning is equivalent to two of ours. Theſe Hours [at leaſt

manded the ſervants to wait on him till he was in bed: while others had

leaſt among the vulgar] are called by the names of twelve ſigns or animals: and their fortune-tellers, &c. aſcribe to each a predominant power or quality according to the nature of the animal from which it is denominated.

See a very learned diſſertation on this ſubject annexed to *P. Martinii Atlas Sinenſis*, written by the celebrated GOLIUS.

In this diſſertation is given a curious Table of the *Chineſe* characters by which their Hours are diſtinguiſhed: from which we ſhall extract a Liſt of their names, together with the correſpondent Hours of our reckoning.

I. *Tſu.*	II. *Cheu.*	III. *Yin.*	IV. *Mao.*
12. 1. Midn.	2. 3.	4. 5.	6. 7.
V. *Shin.*	VI. *Su.*	VII. *U.*	VIII. *Vi.*
8. 9.	10. 11.	12. 1. Noon.	2. 3.
IX. *Shīn.*	X. *Yeu.*	XI. *Sio.*	XII. *Hai.*
4. 5.	6. 7.	8. 9.	10. 11.

From this Table it ſhould ſeem that the Tranſlator hath fallen into a miſtake above. Perhaps the word, which he hath written *Hiah*, is the ſame with XII. *Hai* here: which will anſwer his interpretation in the text.

N. B. The *Chineſe* meaſure their Hours by a kind of Water-glaſſes, in like manner as the Ancients by their *Clepſydræ*.

orders

orders to remove the tables. After which ſhe withdrew to her own apartment.

Shan-yeo obſerving all that had paſſed, and finding nothing farther to detain him, deſcended, and leaping over the wall retired home to his houſe to ſleep. The next morning he preſented himſelf at the *Che-hien's* audience. That magiſtrate would not ſpeak with him in publick, but ordered him to wait in a private apartment. There *Shan-yeo* related to him every thing he had ſeen and heard at the houſe of *Shuey-ping-ſin*. When he came to deſcribe at large the reſentment which *Tieh-chung-u* had expreſſed for the ill uſage he had received, and the particular manner in which he threatened the *Che-*

hien; that he would come and diſgrace him in his own audience, and then carry him before the Viceroy of the province: that magiſtrate, conſcious of his guilt, was ſeized with the moſt viſible terrors, and ſtarting up ordered the doors of his audience to be ſhut, and notice to be given that he would hear and receive no petitions that day. "Sir, ſaid *Shan yeo*, you need not tremble nor be concerned, for the ſtranger will not come to-day, notwithſtanding his threats. The young lady hath perſuaded him not to do it; and hath ſoftened his reſentment. She told him, that you were a man of but few letters*, and knew not what it was to aſpire to virtue and greatneſs of

* Thus the *Chineſe* ſignificantly expreſs "a Man "of moderate Learning." The Reader it is preſumed

of ſoul; that to take away your office, which you had acquired with ſo much ſtudy and labour, would render you very miſerable: and therefore urged him to have compaſſion on you and forgive your injuſtice." Having related theſe and all the other particulars of their converſation, he ſaid, "This Sir, was the principal ſubject of

ſumed is not to be informed that the *Chineſe* do not, like all other Nations, write with an Alphabet of a certain number of Letters, which by their various combinations form ſyllables and words; but with Characters each of which ſingly ſtands for a whole word, or rather for the idea ſignified by that word. Now, as the number of our Ideas is almoſt infinite, we are not to be aſtoniſhed, if that of their Characters amount to near 80,000, although the words of the *Chineſe* language do not exceed 330. For the *Chineſe* Eloquence is addreſſed to the eye and not to the ear, and conſiſts not in ſpeaking, but writing; hence all their public addreſſes are tranſacted by petition and memorial. As therefore all

of their diſcourſe; which was carried on with great reſpect and courteſy: ſhe thanking him for the benefit ſhe had received by his coming to her aſſiſtance; and he acknowledging her goodneſs to him during his illneſs. And as for any thing more, any thing ſecret, or clandeſtine, there was not the leaſt ſhadow of it."

their books, &c. are in theſe Characters, he who knows the greateſt number is the moſt learned and moſt capable man. And as theſe Characters are not only numerous, but complicated, (every complex idea being expreſſed by a character compoſed of many ſimple ones) it muſt be a work of time and vaſt application to acquire at once a competent knowledge of them, and a ſkill in uſing and compounding them with facility. It is ſaid however, that provided a perſon knows 10,000 Characters, he may expreſs himſelf upon moſt common occaſions, and be able to read a great many books. The generality of the Learned underſtand but 15 or 20,000, and few Doctors above 40,000.

See P. Du Halde, vol. 1. p. 363. 364. &c.

When

When the *Che-hien* found what good offices the young lady had done him, and that he was thus reſcued from danger, he rejoiced and ſaid, "*Shuey-ping-ſin* is a woman of great goodneſs and underſtanding. She hath done this to make me amends for the civility I ſhewed her in ſending her home from my audience in my own chair. But was there nothing toward the latter end of their diſcouſe that would bear an ill conſtruction?" "Nothing at all, replied the other: their converſation turned altogether upon fine reaſonings, and arguments fetched from hiſtory and ancient times: and the whole was conducted with the niceſt obſervance of decency and good manners." The *Che-hien* pauſed for ſome time, and

at laſt cryed out, "All this is ſurely incredible! Is it poſſible for a young lady, beautiful and blooming as a roſe, and a youth ſhining as cryſtal, to be together in one houſe; to converſe together, and drink wine; both obliged to each other; both witty and ingenious; and yet in all their converſation not to let fall one word of love: but inſtead thereof to preſerve all the ſanctity of hermits and holy men? this can never be believed. Certainly you have been hired to conceal the truth; and ſomebody hath given you a bribe for that purpoſe." "Sir, ſaid *Shan-yeo*, I have no manner of relation to the parties in queſtion; neither do they know any thing of me. Which way then ſhould I receive a bribe from them?

them? Be aſſured every ſyllable I have told is neither more nor leſs than the truth." The *Che-hien* could not help being ſtruck with admiration and delight at ſo extraordinary a couple. "Both in former times, and till now, ſaid he to himſelf, never were two ſuch perſons as theſe for integrity and goodneſs! If this account be true, the virtue of *Tieh-chung-u* is very rare, and the learning of *Shuey-ping-ſin* no leſs uncommon. If I were a Mandarine of ſuperior rank, I would preſent an account of them both to the Emperor, in order that they might be celebrated * as they deſerve."

Then

* It is cuſtomary with the *Chineſe* to celebrate Perſons remarkable for their virtue with particular honours, erecting triumphal arches to their

Then calling to *Shan-yeo*, he ſaid, I hope all this you have told me is true. According to my promiſe I pardon what is paſt †. But if I find you have been guilty of any falſeſhood, expect the moſt ſevere puniſhment." He then diſmiſſed him, bidding him take more care for the future.

The *Che-hien* reflected on the converſation which had been reported to him, and their ſenſible remarks on the two words RICHES and POWER: how every body followed wherever they led, and how difficult it was to reſiſt their

memory, and inſerting their ſtory into the topographical hiſtory of the place where they lived. See many extracts from ſuch hiſtories in *P. Du Halde's* collection.

† The *Chineſe* idiom is, "You are without any crime hitherto."

attraction.

attraction. "Theſe two, ſaid he, are no ordinary perſons. The parents of them both are of exalted rank. How could I be ſo miſtaken, as to endeavour to hurt them? If the young ſtranger had obeyed the dictates of his juſt reſentment and carried me to the Viceroy, I ſhould have been ſtripped of my office; and it would have been then too late to have implored the aſſiſtance of *Kwo-khé-tzu's* father. I myſelf am in no ordinary character; my rank of *Chin-tzu* *, or Doctor of Law, ſhould require ſome dignity to be maintained; which can only be done by juſt and

* See note vol. 1. p. 8. This is the ſame with *Tsin-së* or *tsë*, as it is written by *P. Du Halde*. It is ſo difficult to reduce *Chineſe* words to *European* orthography, that we are not to wonder at the greateſt variations in our manner of writing them. See P. Du Halde, vol. 2. p. 140.

wiſe

wiſe actions. Why ſhould RICHES and POWER be the ſole objects of my regard? which are things of no real value in themſelves, and may be the occaſion of the foreſt evils. While I was regardleſs of my own reputation and ſafety, this young lady hath continued me in the poſſeſſion of both." He proceeded farther and ſaid: "*Tieh-chung-u* is a youth of great capacity, integrity and juſtice, and if this young lady doth not marry him, ſhe will never again meet with one ſo worthy of her. Again, *Shuey-ping-ſin*, to the greateſt vivacity of wit and judgment hath added an uncommon knowledge of books and literature; where then will be found a bride ſo proper for this young gentleman? I imagine I ſhould do much

better

better to take part with this accompliſhed pair, and to bring about a marriage between them."

In the midſt of reflections of this kind he was interrupted by the arrival of *Kwo-khé-tzu*, who was impatient to learn what news he had for him. The *Che-hien* gave him a very impartial account of all that had paſſed, and ſaid: "Sir, you muſt not look upon this young lady as an ordinary perſon. Her underſtanding and capacity ſeem equal to that of the wiſeſt ſage, and ſhe will hardly diſpoſe of herſelf upon common terms. Be perſuaded therefore to think no more of her, but look out for another." *Kwo-khé-tzu*, having heard all the particu-

lars as related above, and finding nothing would bear an ill conſtruction, knew not what to anſwer. He even began to think ſeriouſly that all his endeavours would be to no purpoſe. Without however making any reply to the diſcouraging advice of the *Che-hien*, he took his leave of him and withdrew. His abſence was by no means diſagreeable to that Mandarine, who immediately ſent a ſervant to inquire after *Tieh-chung-u*, with orders whenever he ſtirred out of the young lady's houſe, to bring him advice of it.

CHAP.

CHAP. V.*

THE *Che-hien*, having reflected on all that *Shan-yeo* had reported to him concerning the conduct of the two young perſons, became very much attached to them, and made them the ſubject of his diſcourſe to all his friends and acquaintance: eſteeming himſelf happy in having two ſuch characters in a city under his juriſdiction.

As for *Shuey-guwin*, finding there was no longer any room for ſuſpicion, and that the *Che-hien* was ſatisfied of their innocence, he began to reaſon thus with himſelf: "Although I have hitherto

* CHAP. VIII. In the Tranſlator's manuſcript.

been

been ſo deſirous to marry my niece to *Kwo-khé-tzu*, it was not ſo much from a deſire to ſerve him, as myſelf, by getting poſſeſſion of her houſe and furniture. There is no probability now that this match will ever take place. On the other hand, notwithſtanding her prudent and irreproachable conduct towards this young ſtranger, it cannot but be thought ſhe hath a great regard for him. If it were not for virgin modeſty, I doubt not but ſhe would be glad to receive his offers of marriage. I think therefore I cannot do her a more acceptable ſervice, than to propoſe him to her for a huſband. If ſhe accepts of him I ſhall ſtill come into poſſeſſion of her effects."

Full

Full of theſe hopes he haſted to his niece by the private door, and addreſſed her as follows. "It is a common ſaying, A drum if it be not beat gives no noiſe; and A bell if it be not ſtruck upon returns no ſound. It is alſo ſaid, Whoever hath ſore eyes will ſee clearly in ten days if he let them alone to cure themſelves *. The day

* The application of theſe Proverbs is obvious. The two Firſt ſeem intended to introduce what he is about to mention on the ſubject of marriage, which without his interpoſing would be likely to continue dormant. By the Other he inſinuates that her conduct had juſtified and cleared up itſelf.

It may be obſerved of the Laſt of theſe Proverbs, that no People are more ſubject to blindneſs than the *Chineſe*, which is by ſome attributed to their feeding on Rice.

Of the Former it may be remarked, that the *Chineſe* divide the night into five Watches, each about two hours long; of which they give notice in the cities by inceſſantly beating either on

day that you brought *Tieh-chung-u* into your houſe to cure him of his illneſs, it not only occaſioned people to talk ill of you abroad; but I muſt acknowledge that I myſelf was much diſturbed at it. But now I am convinced you are both like fine gold, which there is no fear

on a large Drum or Bell, or both: the firſt watch being denoted by one ſtroke which is repeated every moment, the ſecond watch by two ſtrokes, &c. The city Drum at *Pe-king* is ſaid to be fifteen cubits diameter. Their Bells are alſo large maſſes of metal, ſome of them weighing 120,000, lb. Their form is cylindrical, being almoſt as wide at the top as at the bottom: they alſo differ from ours in decreaſing in thickneſs gradually from the bottom upwards. Theſe Bells are not rung with Clappers, but beat upon with great Hammers made of a kind of wood called from its hardneſs *Tie-mû* or *Iron-wood.*

N. B. The *Chineſe* diſtinguiſh their Bells by whimſical names, as *the hanging*; *the eating*; *the ſleeping*; *the flying*, &c.

Vid. plura apud P. Le Compte, tom. 1. p. 124, &c. P. Magal, p. 122, &c. Mod. Un. Hiſt. v. 8. p. 301, &c.

can

can receive damage by being put in the fire." *Shuey-ping-ſin* anſwered, "So long as every thing is conducted according to civility and good order, what great matter is there in all this? *Tieh-chung-u* hath done me an important piece of ſervice, and I have endeavoured to make him all the return in my power." "It is true, ſaid her uncle; you ſay well; and I have now an offer to make you, in which I am very ſincere, and which I hope will expoſe me no longer to the ſuſpicion of ſeeking my own private intereſt, or of having any thing elſe in view but your real advantage." "All things, ſaid the young lady, muſt be conducted with decency and order. If it becomes me to do it, I am contented; otherwiſe you had better let

it reſt in ſilence." He replied, "The old proverb ſays very well: When a man is of age, he muſt contract a marriage, and a woman muſt accept of a marriage. You are now arrived at the marriageable age. If your father were at home, it would be his duty to conſider of this ſubject; there would then be no obligation on me. But he is ſent to a diſtant country, from whence no one can tell when he will return. And for you to paſs the prime of your life unmarried, in hope of an event ſo remote and uncertain, would be very unreaſonable. When *Kwo-khé-tzu*, would have married you, you muſt not think that all the tricks he played you, and the trouble he occaſioned, proceeded from any ſuggeſtion of mine.

mine. If I ſeemed to favour his ſuit, it was owing to his continual ſolicitation. I am now become very ſenſible that all you did was reaſonable and juſt. *Kwo-khé-tzu* may indeed value himſelf upon his power and riches; but hath no great pretenſions to capacity and underſtanding. I therefore begin to think him an improper match for ſuch a woman as you. Nay where is to be found one completely ſuitable? It is true there is no ſcarcity of ingenious and learned men, but I believe there are none who may pair with you for fine ſenſe and ingenuity. Yet now a favourable occaſion offers: and as Heaven, which hath bleſſed you with ſo many perfections, makes all things compleat and perfect; who

can doubt but that this *Tieh-chung-u* was made for you alone, and ſent immediately by Heaven with all theſe endowments in order to match thoſe you are poſſeſſed of. Now although you have been for ſome time together under one roof, obſerving all decency and good order; yet I know modeſty will not ſuffer either of you to touch on ſo delicate a ſubject. I am come therefore out of friendſhip to break through this difficulty, and to negotiate the matter between you." "Uncle, replied the young lady: Heaven made CON-FU-CEE *, and

* CON-FU-CEE (rather *Cong-fu-tſe*) or *Confucius* the great Philoſopher of the *Chineſe*, was born in the kingdom of *Lu*, now the province of *Shantong*; according to *P. Du Halde*, five hundred and fifty-one years before CHRIST. So that he muſt have been cotemporary with *Pythagoras* and *Solon*, and ſomewhat earlier than *Socrates*.

He was but three years old at the death of his father;

and endowed him with perfect wiſdom and underſtanding. Why was not he an

father; from whom he received no other inheritance than the honour of being deſcended from an Emperor of a former dynaſty. In his earlieſt Infancy he diſcovered an uncommon gravity and wiſdom: and about his fifteenth year gave himſelf up to the ſtudy of the ancient books. At the age of nineteen he married, contenting himſelf with one wife; by whom he had a ſon. A while after he divorced her that he might purſue his ſtudies with the greater application.

On account of his admirable qualities, his learning and virtue, he was ſeveral times inveſted with the magiſtracy in different places, which he only accepted of as the means of promoting his intended reformation both in morals and government: and as oft as he found his endeavours unſucceſsful, he threw up his employments and retired to private life.

Of this he gave an illuſtrious proof in the fifty-fifth year of his age, when he was invited to accept of the poſt of chief Mandarine in the kingdom of *Lu*: *China* then containing many little kingdoms; all of them however ſubordinate to the Emperor. Here in the ſpace of three months ſo viſible a change for the better took place, that the king of *Tſi*, another petty monarch, envying this proſperity, made a preſent to the king of *Lu* of ſeveral beautiful young girls; who by their captivating arts entirely ſeduced him and his court.

an Emperor? he was only a private philoſopher, and teacher of the people. Heaven

Upon this *Confucius* once more returned to his former condition of a private ſage, and wandered about the empire, ſometimes revered, ſometimes deſpiſed and inſulted, and ſometimes even reduced to the extremeſt indigence: all which he bore with wonderful equanimity and fortitude. He is ſaid however to have gained 3000 Diſciples; of whom 500 were afterwards raiſed to the higheſt poſts in various Kingdoms. Of this number 72 were more particularly learned: and ten of theſe were ſo eminently accompliſhed as to be called *The ten Philoſophers*.

He divided his Diſciples into four Claſſes. The firſt were to cultivate their minds by meditation: The ſecond, to reaſon juſtly and compoſe perſuaſive and elegant diſcourſes: The third to ſtudy the art of government, and to inſtruct the Mandarines in it: The fourth to write in a conciſe and elegant manner the principles of morality.

After having compleated many philoſophical and hiſtorical works, which compoſe the canonical books of the Chineſe, he died in his native country aged 73, greatly lamented. A little before his laſt ſickneſs he ſaid to his diſciples with tears; "*The mountain is fallen, the high machine* "*is deſtroyed, and the ſages are no more to be ſeen:*" meaning that the edifice of perfection which he had been endeavouring to raiſe was almoſt overthrown by the prevailing diſſoluteneſs of manners.

Heaven likewiſe in former times made a woman of the moſt exact beauty and

manners. On the ſeventh day before his death he again told them; "*The kings refuſe to follow* "*my maxims, and ſince I am no longer uſeful to the* "*world, it is neceſſary I ſhould leave it.*" He then fell into a lethargy, and at length expired in the arms of his Diſciples.

Since his death he hath been regarded by the *Chineſe*, if not as one of their deities or *Pagods*, yet with a degree of reverence, which it is difficult to diſtinguiſh from idolatry: for he is not only called *the great maſter, the illuſtrious king of letters, the ſaint*, or *hero adorned with excellent wiſdom*, whatever is cited from him being received as oraculous: but in every city is a magnificent Hall [or Temple according to *P. Semedo*] where his Name is inſcribed in letters of gold, and where the higheſt honours are paid to his memory by all the *Literati*. At the Examinations in particular one of the principal ceremonies is, that all the Graduates go together to perform Proſtrations before his name, and acknowledge him for their Maſter. To which we may add, that on the Feſtival kept in his honour, a hog is ſacrificed, and meat, wine and pulſe offered to him in great form.

See Confuc. Declar. Proëm. p. 117. P. Du Halde, vol. 1. p. 166. 295. 415, &c. P. Le Compte, tom. 1. 293. P. Semedo, p. 48. P. Magal, p. 147. Mod. Un. Hiſt. v. viii. p. 104, &c.

moſt refined underſtanding. Why was not ſhe eſpouſed to the Emperor? On the contrary ſhe married a perſon of low rank. All theſe things are under the dominion of chance: and are governed by fancy. *Tieh-chung-u* is indeed a young gentleman of great underſtanding, integrity and worth; inſomuch that he cannot be ſaid to be deficient in any one thing. But if you mention the * word MARRIAGE with regard to this youth, you are very wide of the matter." *Shuey-guwin* replied, " As there have ſuch great obligations paſſed between you, and as you cannot but know each other's inclinations, it is very fitting you ſhould be united."

* In the original it is, " The two letters [or characters] *Marriage*."

" It

"It is on account of theſe obligations anſwered his niece, that I ſay you are ſo wide of the matter. But indeed there is nothing regular nor according to decorum. No father or mother acquainted with the affair. No order procured. Such a marriage is impoſſible. Beſides our acquaintance commenced in a time of trouble and diſturbance*, and was farther promoted by the quarrel this ſtranger hath had with the *Che-hien:* conſider too, that in conſequence of this quarrel he was

* Among a people ſo ſuperſtitious as the *Chineſe*, it may well be judged a ſufficient reaſon for not proſecuting ſuch an acquaintance, that it had ſo ominous a beginning. What regard is paid in *China* to Omens, Auguries, &c. may be ſeen in P. Du Halde, vol. 1. p. 507. 677. vol. 2. p. 51. *et paſſim.*

The other Objections here urged will be found accounted for and explained by the Author himſelf.

brought

brought home to my houſe in the moſt ſudden and abrupt manner by my own ſelf. But it was merely to take care of him in his illneſs. There was not the leaſt intention of matrimony in the caſe." "With regard to that, ſaid her uncle, you need be under no concern. Every body is now ſenſible of the purity of your intentions. And as to bringing him home abruptly, you need not mention it now: there hath been nothing amiſs in your whole conduct, and the world is convinced of it." "Well then, ſaid ſhe, if hereafter there appears to be no particular connection between this youth and myſelf, my conduct will always be deemed clear and upright, and I ſhall be at eaſe. But ſhould we once marry,

marry, who would believe that my former intentions were innocent and undeſigning? We ſhall always be ſuſpected of guilt, and by that means rendered both of us miſerable. I can by no means therefore give my conſent to any propoſals of this kind; and deſire you will think of the ſubject no more."

Shuey-guwin was very angry at this declaration of his niece, and cried out: "You talk in a very high and lofty ſtrain: you that are ſo young to pretend to teach me and ſlight what I have ſaid to you! Go! I will talk with you no more, but will apply to the young gentleman himſelf and diſcuſs the matter with him. If he is but inclinable, I ſhall not heed all you can ſay againſt

againſt it." He then went to the chamber of *Tieh-chung-u*. *Siow-tan* informed his maſter, that the uncle of the young lady was come to pay him a viſit. On which immediately he went out to meet him: and having conducted him in, deſired him to ſit down. *Shuey-guwin* began the converſation by telling him, that for ſome days paſt he had been wholly taken up with urgent buſineſs, which had prevented him from waiting on him: and therefore begged him to pardon the omiſſion. He anſwered, that he was hardly ſo well recovered, as to be able to pay viſits himſelf, and therefore deſired his excuſe that he had not waited on *him*. *Shuey-guwin* told him, that he was come today to communicate an affair of importance.

tance. Upon the other's deſiring to know what it was; he anſwered. "It is with regard to the marrying of my couſin." "The marrying of your couſin! ſaid the youth, and inſtantly changed colour. This you muſt not talk of to me. Your words are loſt in the air *. I am a perſon from abroad. If you have any other ſubject to propoſe, I will lend you all poſſible attention. But why do you mention your couſin's marriage to me?" "Sir, replied *Shuey-guwin*, I ſhould not have ventured

* As it muſt appear at firſt ſight unnatural that *Tieh-chung-u* ſhould ſo warmly reject propoſals, which we have been led to believe would be extremely deſirable to him: it may be proper to obſerve that this difficulty will be in ſome meaſure removed hereafter when he comes to explain the motives of his conduct: and it will be ſeen in the ſequel that had he acted otherwiſe, the conſequences would have been fatal to them both.

to interpoſe in an affair of this delicate nature: had it not been for the ſervice you afforded my couſin, and had you not done and ſuffered ſo much for her ſake: on that account I have taken this liberty." "The aſſiſtance you mention, replied the youth, was purely accidental. Seeing ſo great an injury offered to a lady, I could do no leſs than aſſiſt her. It is not in my power to ſee any wronged or oppreſſed, without intereſting myſelf in their favour. This is but the reſult of my natural diſpoſition. But from your diſcourſe now, I conclude you think I had ſome ſiniſter deſign in coming hither. And ſince that is the caſe I will inſtantly remove."

Shuey-guwin ſeeing him ſo diſturbed at his diſcourſe, endeavoured to appeaſe him. "Pray Sir, ſaid he, be not offended. My coming here was from a good intention: not to make you uneaſy. Give ear a little to what I have to ſay, you may then judge if it merits attention." "It is a wiſe ſaying, replied the youth, What is not proper to be done, is not proper to be ſpoken of *. I beg therefore you will

* In the Tranſlator's M. S. it is, "When "the cauſe is bad it muſt not be ſpoken to."

As in this, and ſome of the following pages, the Hero of the piece cannot but ſuffer in the opinion of every fair Reader, for his ſeeming Indelicacy and want of Gallantry: it may be proper to remark that his expreſſions do not poſſibly ſound ſo harſh in the original as they do here: at leaſt it appears that the lady is not offended at them. But after all it is impoſſible there ſhould be any ſuch thing as Gallantry among

will ſay no more. You probably mean well in this affair, but are not ſenſible how prejudicial it may prove. I find however it is time for me to be gone." Then riſing from his chair he called to one of the ſervants of the houſe, and deſired him to give his thanks and ſervice to his miſtreſs, and to tell her

among a people, who admit of no intercourſe between the two Sexes; whoſe Marriages are contracted without the conſent of the Parties, and even without their perſonal knowledge of each other: and who by being allowed a plurality of Women leſſen their attention to any one. For it muſt follow, that where the Women have no power of refuſing, there can be no merit in their acceptance, and conſequently no pains required to obtain it: there can be no inducement then to ſtudy any of thoſe little engaging Arts which conſtitute Gallantry with us. Among ſuch a people, the Women will be in low eſteem as Women; and though they may be treated on occaſion with all the civility and reſpect due to their rank or merit, there will be no delicacy ſhewn to their Sex.

Where

her how ſenſible he was of the favours he had received: but that finding from her uncle it was time to depart, he was accordingly ſetting out; and that he could not [preſume to] aſk her to come forth that he might take his leave of her. Then command-

Where the Women in general are held ſo cheap, we muſt not wonder that the men ſhould be backward to acknowledge a ſoft and reſpectful paſſion for any one of them: or that a nation in other reſpects civilized and refined, ſhould in this reſemble the moſt ſavage and unpoliſhed. The ſame cauſes every where produce the ſame effects. Among ſome of the wild Nations of *North America*, we are told that a young man would be for ever diſhonoured who ſhould ſtop and ſpeak to his miſtreſs in public; and that the bare mention of marriage between their Parents would be a ſufficient reaſon to make them induſtriouſly ſhun each other.

See an account of the *Iroquois* in *Lettres edifiant. & curieus. &c. Recueil.* xii. *p.* 132.

N. B. The Reader is deſired to bear the above Remarks conſtantly in mind throughout this and ſome of the following Chapters.

ing his own ſervant to follow, he departed ſo ſuddenly, that *Shuey-guwin* was not ſufficiently apprized to prevent him. Who having run after him to deſire him to return, but without effect, remained behind very blank and confounded: inſomuch that he was aſhamed to return to his niece, but went home muttering to himſelf, "This young man hath very little of the gravity of a ſtudent. He is rough and headſtrong, and and ſeems more like one of the ſword."

Shuey-ping-ſin from the moment her uncle left her, foreſaw what would be the reſult of his officiouſneſs; and imagining her gueſt might not be very well provided for his journey, ordered twenty

taels

taels of fine ſilver * to be brought, together with ſome pickles and preſerved fruit. Then giving them to an old ſervant named *Shuey-yeong*, ſhe

* The *Leang* or *Chineſe* Ounce, called by the Portugueſe *Taël*, conſiſts of ten *Mace* or *Mas*, which the *Chineſe* call *Tſien*; [*Lettres edifiant.* xvi. 345.] ſo that according to the Tranſlator's valuation, vol. 1. pag. 14. a *Taël* of ſilver is about 6s. 8d. Engliſh. The ſame valuation is alſo given in a curious Paper relating to the *Japan* Trade in *Harris's Voyages and Travels, folio, ed.* 1744. *vol.* 1. *pag.* 305.

The *French* Miſſionaries have eſtimated the *Chineſe* ſums by *French* Money; but this hath ſuffered ſuch great fluctuations in its value by different *Arrets* of Council, that the *Taël* hath occaſionally been valued (1) at 4 *livres* 2 *ſols* 2 *deniers*; (2) at 5 *livres*; and (3) 7 *livres* 10 *ſols*. See (1) P. Le Compte, ii. 11, 78. *Lettres edifiant.* i. 74. xvi. 381, &c. &c. (3) *Ditto* xxv. *Pref.* x. &c. &c.

It is hoped that this exactneſs will not be deemed impertinent, as the want of it hath betrayed ſome of our Writers into miſtakes and contradictions. See *Engl. Tranſ. of P. Du Halde, vol.* 1. *p.* 73. and compare *Mod. Univ. Hiſt.* viii. *p.* 34. with *p.* 158.

ordered him to wait without the gate of the city, and to wait for the young ſtranger; and when he came by, to preſent her ſervice to him, and deſire him to accept of this ſmall preſent for his uſe on the road. The ſervant immediately went as directed, without making any one privy to his deſign.

Tieh-chung-u having left the houſe of the young Lady returned to the *Pagoda* or convent †, and ſent his ſervant to inquire for their bedding and furniture. The Superior of the *Bonzees* hearing he was there, ran to the door to ſee him and pay him his compliments. "Sir, ſaid he, the day that you went from hence in ſo abrupt a manner, and for

† "Called *Chang-ſhiou-u-wen.*" Tranſlator's MS.

which

which I can aſſign no reaſon, you made me incur the *Che-hien's* anger, who reprimanded me very ſeverely. To-day I am very fortunate to meet with you. And if I ſhould let you go again, that Mandarine would doubtleſs blame me." "As to what hath happened, replied the youth, I ſhall take no notice of it: but ſtill will you prate? I tell you plainly I will not to-day enter your convent; neither drink of your *Cha**. And as for the *Che-hien*,

* That is TEA. [See note vol. 1. pag. 209.] It may not be improper to give here a ſhort account of this plant, which of late years is become ſo conſiderable an article in our diet and traffic.

There are many ſorts of TEA in *China*, but they may all be comprehended under two: viz. the *Green*, or *Song-lo-cha*, ſo called from a mountain of that name in the province of *Kiang-nan* where the beſt ſort of it is cultivated: and the *Bohea*, or, as it is pronounced by the *Chineſe*, the *Vû-i-cha*,

hien, I will never ſee him more. Go inſtantly, and fetch hither my bedding and furniture, for I will not ſtay." "Your effects, ſaid the other, are already given to your ſervant. But though

which takes its name from the mountain *Vû-i-ſhan* in the province of *Fo-kien*. It is doubted whether theſe two kinds are eſſentially different, or originally the ſame, only cultivated in a different manner: however it is agreed that their leaves are gathered at two different ſeaſons in the year; the *Bohea* a month or five weeks earlier than the *Green*, while the plant is full of ſap; whereas the other by being left ſo much longer 'till its juices are dried up and inſpiſſated by the warmth of the ſun, changes its colour to a fine green. Hence we may account for the difference of their qualities: the *Green* being rough and raking the ſtomach: the *Bohea* more ſmooth, ſoft and healing; upon which account the latter is chiefly in requeſt among the *Chineſe*.

Tea is propagated commonly by ſowing: which is performed in the ſecond moon in the year; when having prepared their ground they throw nine or ten ſeeds into a hole, from which one, or two, or ſometimes more ſhrubs will ſpring. Theſe at a proper ſeaſon are tranſplanted in rows upon little

though you are never ſo angry, I cannot let you go: you muſt ſtay a little." At this *Tieh-chung-u* was out of all patience, and ſaid; "What buſineſs would you have with me, that I ſhould ſtay

little hills at the diſtance of three or four feet from each other, like vines with us. Where they are curious to have the Tea fine they prevent the growth of the ſhrub, and plant it anew every four or five years: it would otherwiſe riſe to the height of ten or twelve feet.

The *Tea-ſhrub* commonly bears leaves from the top to the bottom, but the nearer the tops and extremities of the branches the finer. The leaf is oblong and ſharp at the end, indented round like that of our roſe or ſweet-briar: and the flower is not unlike the latter, only it hath more leaves. The *Bohea* only differs from the *Green* as to figure, in having its leaves ſomewhat rounder and ſhorter. In autumn when the flower decays, there appears a berry of the ſize of a hazle-nut, ſomewhat moiſt and not ill taſted. From theſe the *Chineſe* extract an oil, which they uſe in ſauce. They alſo pickle the leaves for the ſame purpoſe.

In order to prepare the Leaves for uſe; thoſe of the *Bohea* are at firſt dried in the ſhade, after

ſtay any longer? What! In the open face of day would you go about to practice any villainy on travellers who come to your convent? What! have you a deſign to kill me? Have you

which they are expanded in hot water, and expoſed either to the ſun or to ſlow fires in copper or earthen pans, 'till they are criſped as we have them. But the *Green* ſort being leſs juicy, are dried in the ſame manner as ſoon as gathered.

We ſhall cloſe this article with obſerving, that the true *Imperial Tea* called by the *Chineſe*, *Maucha*, is the leaf gathered from the *Bohea* ſhrubs newly planted, or as they themſelves ſtile it, *the firſt points of the leaves*; and is ſold upon the ſpot for near 2s. a pound: this ſort is very ſcarce, as is alſo the *Flower of Tea*, which unleſs mixed with the other, hardly tinges the water.

N. B. It is agreed on all hands that the *Chineſe* adulterate moſt of the *Tea* we have, ſo that we are not to wonder if it falls ſhort of the virtues attributed to it by the *Chineſe:* who are ſuppoſed to be exempt from the gout, ſtone, ſcurvy, and moſt other chronical diſorders by their conſtant uſe of it.

P. Du Halde, vol. 1. p. 10, 11, &c. Mod. Univ. Hiſt. vol. 8. p. 227, *&c. ſeq.*

received

received this order from the *Che-hien?* If it be ſo, ſtay a little, and to-morrow I will go to the Viceroy's palace and acquaint him of your proceedings. He ſhall ſend for you, and give you ſuch chaſtiſement as you will not be able to bear." Theſe words were ſcarce uttered when there came two ſervants from the audience of the *Che-hien*, who ſaid, "Sir, our maſter hath ſent us to tell you, that he muſt ſpeak with you at his houſe."

For that magiſtrate [as hath been already mentioned] having become ſenſible of the merit of *Tieh-chung-u*, waited for an opportunity to converſe with him, and to aſk him pardon for all he had done to his prejudice. Inſomuch that he could

could not be at eaſe till he had ſeen him. He had therefore ſent meſſengers every day to inquire after him at the houſe of *Shuey-ping-ſin*, and to learn the time of his departure; which he was no ſooner apprized of, than he ſent theſe two ſervants to invite him to his audience.

CHAP. VI.

TIEH-chung-u having heard the two ſervants, who were come to invite him to the *Che-hien's*, ſmiled and ſaid, "I am no inhabitant of his diſtrict or quarter*; neither owe money

* In the original "Of *Lee-ching-hien*."—It may be proper to obſerve here, that the XV. provinces of *China* are divided each of them into ſo many *Fû* or Cities of the firſt order with their ſeveral juriſdictions: within each of which are

money to any one in it. Why then doth he always purſue me in this manner? Is it becauſe he did not kill me before; and would now do it effectually?" The ſervants could make no anſwer to this; yet would not let him go notwithſtanding. Upon which he became very angry, and was going to beat them: but it happened that at the ſame inſtant arrived the *Che-hien* himſelf. For after he had diſpatched his ſervants, he imagined they would not be able to ſucceed, and therefore followed them in perſon,

are ſo many *Chew* and *Hien*, or Cities of the ſecond and third rank, with their reſpective diſtricts.

Although *Hien* ſignifies a City of the third rank, or a part of the Capital of that ſize, yet it alſo includes a diſtrict of no mean extent, there being many of them ſixty, ſeventy, or even eighty leagues in circuit.

Mod. Univ. Hiſt. vol. 8. p. 15. note.

mounted

mounted on horſeback and having a lead horſe along with him *. When he came to *Tieh-chung-u* he alighted, and ſaluted him in the moſt reſpectful manner, ſaying, "Sir, I am a very mean and ordinary man. Though I have eyes, I had no ſight. And my underſtanding hath been ſo obſcured, that I could not diſcern you to be a perſon of merit. Now I am awakened as it were out of a dream, and

* In the *Chineſe* cities Horſes are much uſed to convey the people through the ſtreets: even more than Chairs or Sedans. When *P. Semedo* was in *China*, it was not permitted even to the Mandarines to uſe theſe, unleſs to ſome few of more particular dignity. "The greateſt part, he adds, "ride on horſeback; and becauſe they "are ill horſemen, their horſes are guided by "two ſervants, who go on each ſide."

In *Pe-king* a Horſe or Mule may be had ſo cheap, that the hire of one for a whole day will not exceed 6d. or 7d: and as all the ſtreets are much crowded, the muleteers often lead their beaſts by the bridle in order to make way.

P. Du Halde, vol. 1. p. 66. P. Semedo, p. 21.

perceive

perceive my error. For which reaſon I am come to aſk your pardon; and hope you will do me the favour to go with me to my audience." "Theſe words, ſaid the youth, are very different from thoſe you ſpoke the other day. How is it that you, who have ſhewn yourſelf ſo attached to power and riches, ſhould on a ſudden appear to be ſo devoted to truth and ſincerity? But perhaps this may be only to deceive me: and you have ſome new ſcheme to draw me into miſchief." "Sir, ſaid the *Che-hien*, talk not thus. I am now ſincere. And with regard to the former injury, I know you have forgiven it, and ſo hath the young lady; who interceded for me, with a generoſity which I ſhall always remember." *Tieh-chung-u* at this was aſtoniſhed.

aſtoniſhed. At length he ſaid: "This is a moſt ſurprizing change and reformation!" "Sir, ſaid the other, to convince you of it, I hope you will go home with me: where I have ſomething to propoſe, which I flatter myſelf will afford you pleaſure."

Tieh-chung-u ſuffered himſelf to be perſuaded of his ſincerity; and conſented to go home with him. Accordingly mounting the lead horſe, he rode by his ſide 'till they came to the audience. When they were ſeated, the *Che-hien* ſaid: "Let me aſk you, Sir, what was your reaſon for going away to-day ſo ſuddenly?" "It was not my intention, ſaid he, to depart ſo ſoon; but being diſguſted at ſomething that was ſaid to me, I could ſtay no longer."

er." "What could that be? ſaid the *Che-hien*; pray inform me." "The uncle of *Shuey-ping-ſin*, replied the other, propoſed a marriage with his couſin!"—"Well, ſaid he; and what hath he hath done amiſs in that? Had he not a great deal of reaſon? Why could not you approve of it?" "You know very well, anſwered *Tieh-chung-u*, that I have been for ſome time at the houſe of this young lady; but with no intereſted view: nor was there any thing clandeſtine in it. Whatever was done we can declare before heaven, genii or ſpirits *. But it would be difficult to perſuade the world of our innocence. And then for her uncle

* In the Tranſlator's MS. "Angels." See Notes, vol. 1. p. 17, 41. The Reader may apply this remark wherever the word *Spirit* or *Genius* occurs.

to propoſe this ſubject to me, ſhewed he had a very mean opinion both of the young lady and myſelf. Which gave me ſo much diſguſt, that I left him before he had finiſhed his diſcourſe."

"I acknowledge, ſaid the *Che-hien*, that after converſing ſo long together, if there had been any thing ſecret in your correſpondence, any thing the world were unacquainted with, it would be very wrong to conclude a marriage †. But remember, in former times there was a man of ſuch exalted wiſdom and underſtanding, that there could no where be found a match worthy of him. It happened alſo in another age there lived a woman of ſuch fine ſenſe and knowledge, that ſhe could no where

† How different do the *Chineſe* reaſon from us? The paſſage in the text merits attention.

meet

meet with a man equal to her worth, to make up a pair. If it had fallen out, that theſe two had been contemporaries, they muſt not have fled from each other, but have neceſſarily been united. To-day it was with much difficulty that I prevailed on you to come hither. You are of ſo ſtrict and inflexible a temper, that were I to offer you a preſent of gold, I know you would refuſe it. And ſhould I prepare never ſo fine a banquet for you, I imagine it would not be accepted. [There is only this one way in which I can teſtify my regard.] I remember an old ſaying to this purpoſe, A man and woman that can be together in private and yet preſerve their chaſtity, can break no

law *. There is ſeen this day, what was only to be found in former ages. And although to you there appears nothing extraordinary in all this, yet I look upon it as very rare and unheard of. Upon the whole then I ſhould be ſorry, and look upon myſelf as very deficient, if I did not accommodate to your ſatisfaction this affair, which is ſo much for your welfare.

* This is ſtrongly expreſſed. By way of Comment let us hear the lively Author of *L' Eſprit des Loix.* [Liv. vi. chap. 8.]

" The ſeparation of the women from the " men, and their ſtrict confinement, is the natural " conſequence of a Plurality of wives. Do- " meſtic order likewiſe requires it: An inſolvent " debtor endeavours to put himſelf under cover " from the purſuits of his creditors. There are " certain climates, where the natural propenſi- " ties have ſo much force, that the moral ones " have ſcarcely any. Leave a man alone with " a woman: the temptations will be falls; " the attack ſure, the reſiſtance none: in theſe " countries

welfare. Since therefore I have prevailed on you to come here, I beg you will ſtay 'till the concluſion of this buſineſs, and not loſe ſo favourable an opportunity by an abrupt departure.

At theſe words *Tieh-chung-u* fetched a deep ſigh and ſaid, "Alas! Sir, you muſt not ſpeak of this marriage. Whoever pretends to live in this world muſt

"countries inſtead of precepts, there muſt be "bolts."

In *China* "it is regarded, as a prodigy of vir-"tue, to find one's ſelf alone with a woman "in a remote apartment without offering vio-"lence to her."

To find a treaſure in a ſecret place, ſays a Chineſe Moraliſt, *when we know the owner: or a fine woman in a retired chamber: to hear the voice of an enemy ready to periſh without our aſſiſtance: admirable touchſtones of the heart.*

See P. Du Halde, vol. 2. p. 47. and 110.

N. B. This moral ſentence ſtrongly marks the character of the CHINESE: who are to the higheſt degree greedy of gain, libidinous and vindictive.

conform to its rules and cuſtoms. He muſt proceed with regularity and order *, not with intricacy and confuſion. If I acknowledge our ſovereign Lord to be Emperor, can I pretend to claim an acquaintance or friendſhip with him? With as much reaſon might I go about to conclude in mar-

* The *Chineſe* reſolve all moral virtue into Order, Regularity and Decorum.

" All that is required of and commanded to " men by Heaven," ſays one of their Miniſters of State in a Memorial to the Emperor, " is com- " prized under the word *Ming* or Order. To ful- " fill all that this expreſſion ſignifies is the height " of human perfection."—" From hence in a " family ſpring the duties of father and ſon, &c: " in a ſtate thoſe of prince and ſubject. From " hence proceed the union, friendſhip, polite- " neſs and other ſubordinate links of ſociety. " Theſe are the characteriſticks of ſuperiority " which Heaven [*Tien*] hath given to man " above all other created beings upon earth."

Vide plura apud P. Du Halde, vol. 1. p. 485. 486.

riage,

riage, an acquaintance which began amid ſo much trouble and diſtreſs." The *Che-hien* replied, "You are a young man that have ſeen the world, and are of a lively diſpoſition: why do you talk in this philoſophic and romantic manner? If you are ſo extremely rigid and exact, why did you go to her houſe, when you were ill? Now you are well again, and the world is ſatisfied, as well of the reaſon of your going, as of your behaviour there; what would there be wrong in your marrying? Which ſhould your nice ſcruples prevent, you will have reaſon to regret it as long as you live." "Pray Sir, ſaid *Tieh-chung-u*, what benefit have I ever done you, that you ſhould intereſt yourſelf ſo much about me?"

The *Che-hien* replied, "Although my office is but ſmall, as are likewiſe its profits*, there was but little wanting to

* This is to be ſuppoſed ſpoken out of humility. [See note above pag. 138, 9.] In *Lettres edifiant.* xvii. 177. will be found a Memorial, wherein a *Che-hien* ſays of himſelf, "I am but "a little Mandarine, and my authority inconſi-"derable, &c."

The *Chineſe* always affect to ſpeak meanly of themſelves and of whatever belongs to them: they think it no leſs polite to uſe magnificent terms when ſpeaking of others. For this reaſon it would paſs for great familiarity to uſe *I* or *You* when ſpeaking to a viſitant, &c. but it is, *The ſervant of my Lord: Let my Lord permit his humble ſlave*, &c. When a ſon ſpeaks to his father, he calls himſelf *his youngeſt ſon* or *his grandſon*, even when he is the eldeſt and hath children himſelf. So a father ſays of his ſon, *my young* or *little ſon*; a maſter, *my young ſcholar*. In like manner ſpeaking of their place of abode they ſay, *this poor city* or *province*, &c: and after a feaſt, *the entertainment for my Lord hath been very mean, &c:* a perſon that pleads at a tribunal ſtiles himſelf *the delinquent*.

They beſtow on others Titles proportionably reſpectful. A ſon ſpeaking of his father calls him, *the father of the houſe:* a ſervant of his maſter,

to my being being deprived of it. But it was my good fortune to-day to hear that you had pardoned me, and this through

maſter, *the lord of the houſe.* Even to mean and inferior people they give an honourable name: thus a ſervant, if he be a grave perſon, is called *the great maſter of the houſe:* a bargeman, *the chief maſter of the veſſel:* a muleteer, *the great wand*; unleſs they would anger him, and then they give him his ordinary name, *Can-kio* or *perſecutor of the feet.* The officers attending on the Mandarines are ſtiled *the men on horſeback*, or *cavaliers.* Among the common people, if they do not know one another, they call *Brothers Hiung.* The addreſs to a woman, although from one no way related to her, is *Ta-ſao* or *ſiſter-in-law*; but it ſometimes happens that foreigners, by a ſlight variation of the ſound, call her *Broom.*

In ſpeaking alſo of ſuch things as belong to him they ſpeak to, they uſe particular phraſes: thus in mentioning his ſon, it is always *the noble ſon:* if the daughter, it is *the precious love:* if his country, it is *the noble province, city, &c.* Even a perſon's ſickneſs muſt be called, *the noble indiſpoſition.*

The above way of ſpeaking, tho' carried by the *Chineſe* to a ridiculous exceſs, prevails more or leſs through all the eaſtern languages; and in many reſpects reſembles that of the ancient

through the perſuaſions of *Shuey-ping-ſin*. When I heard it I made an oath to change my former courſe, and to conduct myſelf hereafter by the laws of equity and juſtice. When I obſerved alſo how ſtrictly you kept the rules of virtue and honour, and that *Shuey-ping-ſin* was a young lady of ſuch unaffected modeſty and ſtriking merit; when I conſidered how wonderful it was that two ſuch uncommon perſons ſhould meet together in one city; I could not but think the hand of hea-

Hebrews, which we ſo juſtly admire for its venerable and majeſtic ſimplicity.

See P. Du Halde, vol. 1. p. 294. P. Semedo, part 1. ch. 11. p. 63. Mod. Un. Hiſt. viii. 268.

N. B. If this peculiarity of addreſs is not found adhered to throughout this hiſtory; it is becauſe the Tranſlator hath ſubſtituted the *European* phraſe inſtead of the *Chineſe*: a liberty which he hath taken in other inſtances.

ven was in it, and that you two were deſtined for each other. Had not ſo ſingular an affair come under my own particular inſpection, it were nothing. But as with theſe eyes and theſe ears I have ſeen and heard you both, and obſerve you ſo remarkably ſuited to each other; it would have an ill appearance among the inhabitants of this city, and reflect much upon me, ſhould I let ſuch a pair within my own juriſdicton part unnoticed, and un-united. You muſt not therefore deny me." "Then it is only to procure credit to yourſelf, ſaid the youth ſmiling, that you are ſo earneſt in this matter?" "No: replied the other; I would promote the common welfare of all." "Well: ſaid *Tieh-chung-u*; if there were no other objection

tion to this marriage, how is it poſſible to effect it? There is no order or licence of father or mother. My own parents are not here. And if I would never ſo, where is the father of *Shuey-ping-ſin?* What! when I ſee a fine perſon does it immediately follow that we muſt be married? [Can a marriage be either reputable or proſperous that is driven forward with ſo much diſorder and irregularity?] You that talk to me on this ſubject ſo earneſtly, why do not you urge it to *Kwo-khé-tzu?* He would take a pleaſure to hear you propoſe what he ſo much wiſhes to obtain. However I thank you for giving yourſelf all this trouble on my account. I muſt now bid you adieu." "Well: ſaid the *Che-hien*; I ſee you are regardleſs of what I ſay: but remember a

time

time will come, when you will acknowledge me to have been right. I wiſh you would ſtay with me longer, but I know you are not to be moved from any reſolution you have once taken up. It would be equally vain to think of offering you a preſent of money. That, I am afraid, would but affront you. If ever I have the good fortune to meet with you again, I hope I ſhall convince you of my preſent ſincerity: and that you will have a better opinion of me than you have now." "Sir, ſaid *Tieb-chung-u*, I thank you. Whatever I think of the former part of your diſcourſe, theſe laſt words I muſt acknowledge are truly valuable." He then ſaluted him in a proper manner and left him.

When

When *Tieh-chung-u* was got without the gate of the city, he ordered *Siow-tan* to hire a mule to carry him and their furniture. "Sir, ſaid the boy, an aſs would be more proper." He inquired the reaſon of this preference; and was given to underſtand that their money began to fall ſhort. At this juncture came up *Shuey-yeong* the ſervant of the young lady, who ſaluting him, ſaid, that his miſtreſs had ſent him there early in the morning to await his coming, which he had done till now that it was paſt mid-day. "Did ſhe order you to wait here for me? ſaid the youth. Upon what account?" "My lady, replied the ſervant, ſeeing my ſecond maſter *Shuey-guwin* go in to and to talk with you, imagined his diſcourſe would prove diſagreeable. She afterwards found it had cauſed

you

you to depart; and therefore got this ſmall preſent together, and ordered me to give it you, as you went by." *Tieh-chung-u* was charmed with her generoſity. "Your miſtreſs, ſaid he, hath not only in this favour, but in every other inſtance treated me with ſuch uncommon goodneſs, that I cannot find words to expreſs my gratitude." *Shuey-yeong* ſaid, "Now, Sir, I muſt return home; have you no meſſage for me to deliver to my miſtreſs?" *Tieh-chung-u* replied, "My meeting with your lady was unforeſeen and accidental. Were I ſpeak of the benefits I have received, I ſhould find no end of my diſcourſe. Other ſubjects it is not proper to mention. But when you go home you muſt preſent my beſt acknowledgments

ledgments to your lady, and tell her, that I, *Tieh-chung-u*, now bid her farewell, and intreat her to baniſh me henceforth from her thoughts: but that I ſhall always retain a grateful remembrance of her kindneſs*." The ſer-

* The Editor was obliged to ſoften this whole paſſage and ſome few of the preceding: the Original contains an appearance of indelicacy and indecorum, that would not have been borne by an *Engliſh* Reader. We ſhall ſubjoin this whole Speech as the Tranſlator left it, which may alſo ſerve for a Specimen of his manner.

"Your Miſtreſs and I met accidentally at once. "If you expect I ſhould talk of Benefits re- "ceived, there would be no end: if of Love, "there is none to talk of. But when you come "home give my moſt humble ſervice and ac- "knowledgment to *Siauw-tzieh** ſaying, that I "*Tieh-chung-u* now take my leave of her, and "that ſhe muſt not entertain any thought for [of] "me hereafter: and that I ſhall always have a "grateful remembrance of her kindneſs."

Before the Reader condemns this as unnatural and out of character, he is intreated to re-peruſe the Note above, pag. 127.

* *See note, vol. 1. p. 114.*

vant

vant then delivering the preſent to *Siow-tan*, returned back to report this meſſage to his lady.

Having hired a mule, they ſet forward on their journey; and obſerving that the ſun was gone down, they inquired how far it was to *Tong-chun*, a village in their way. The man who followed the mule anſwered, Three leagues. Upon which *Tieh-chung-u* whipped his beaſt forward for about a league, till he came to a turning in the road, where was a great thicket of trees. Here on a ſudden ſtarted out a young man with a linen bundle on his ſhoulder, followed by a young woman, who ſeemed to be in great fear and confuſion. When they ſaw *Tieh-chung-u*, they were the

the more afraid, and endeavoured to hide themſelves again in the wood. The youth ſeeing them, and that their appearance was ſuſpicious, called out to them to ſtop; and aſked the young man, who he was, and where he was going with that young woman. Upon which in a fright ſhe begged, he would not kill her. The young man threw down his bundle and was running away: but *Tieh-chung-u* laid hold of him and ſtopped him; ſaying, "Tell me truly who you are. I will do you no harm." The man replied, "This young woman belongs to the village there before you. Her name is *Thao-chéé*. She is the concubine of *Lee-thay-cong*, a rich man of that place. Seeing that he was very old, ſhe would not live

with

with him any longer, and therefore got me to help her to make her eſcape." "You are ſome ſeducing villain, ſaid the youth, that have enticed her away." "Indeed I am not, replied the other, my name is *Suan-yin*; I am couſin to the old man, and not ſuch a one as you ſpeak of." *Tieh-chung-u* believing what he ſaid, let him go. He then aſked if it were true that ſhe was concubine to the perſon abovementioned. She anſwered ſhe was. "Somebody, ſaid he, hath drawn you aſide. Come, return home again. I will accompany you thither." She told him ſhe was perſuaded to run away. "But *Lee-thay-cong*, ſaid ſhe, will not believe it. He will think it all my own contrivance; and I ſhall be ſeverely uſed if I return. I had rather

if you pleaſe, ſerve and follow you." *Tieh-chung-u* ſmiled at her offer, and replied. "Come then; go along before: and I will conſider what you ſhall do." He then bade his ſervant take up the bundle and put it on the mule. The young woman finding it was in vain to reſiſt, did as ſhe was directed. They had ſcarcely proceeded half a league before they ſaw a great many people coming towards them. Who, as ſoon as they were near enough to know the young woman, cried out, "Here ſhe is. Here ſhe is!" and inſtantly ſurrounded her, together with *Tieh-chung-u* and his ſervant. At the ſame time they diſpatched two of their number to acquaint *Lee-thay-cong* of it. "Good people, ſaid the youth, you muſt not

make ſuch an outcry and diſturbance. Had I been diſpoſed to carry off this woman, I could have taken a different road. I but juſt now met with her, and am carrying her back to *Lee-thay-cong*." They replied, "We know not what was your intention. You are a young man and ſhe a young woman. We know not whether you ſpeak truth or not. You muſt go along with us to the Mandarine."

When they were got a little farther, there came running towards them a great many more people with torches and lanthorns, for it was now dark. Among them was *Lee-thay-cong* himſelf; Who ſeeing a handſome young man with his concubine, was greatly enraged; and with-

out having patience to enquire into the matter, laid hold of him and ſaid, " Who are you, that dare ſeduce away my concubine?" *Tieh-chung-u* puſhed him aſide, ſaying, " This old fellow is no better than a brute, to behave in this uncivil manner without knowing whether he is right or wrong. Your concubine was going away with another, which I prevented; and now when I would reſtore her to you again, ſo far from thanking me, you treat me rudely." The old man ſaid, " Who ſhould take her away? She is my woman, and is along with you; and the bundle you have there is my property." *Tieh-chung-u* ſeeing him too paſſionate to hearken to reaſon, ſaid, " Very well! Be it ſo!

It is now night; we cannot at preſent clear up this matter; when we come to the Mandarine of the village, we ſhall ſee who is wrong." They preſently arrived at the Mandarine's houſe. He inquired what all that diſturbance meant; and was informed, that old *Lee-thay-cong* had brought ſome people, whom he had caught running away with his concubine.

This Mandarine, whoſe name was *Swin-kien-tze*, ſeldom had it in his power to ſqueeze any one by reaſon of the poverty of his place: he was therefore very glad to hear he was to have before him ſo rich a man as *Lee-thay-cong* *. He accordingly ordered

* It is a common Proverb in *China*, The Emperor lets looſe ſo many hangmen, murderers, dogs

the beſt robes he had to be brought him: and getting all the people he could muſter to fill out his audience, ſet himſelf up, as if he had been the Viceroy

dogs and wolves, to ruin and devour the poor People, when he creates new Mandarines to govern them. *Vide plura apud P. Magal. p.* 135, *&c.*

We are not to wonder among a People ſo avaritious as the *Chineſe*, and who have ſo little notion of a future reckoning, that Power and Office are often productive of Tyranny and Oppreſſion. Where there is no principle of conſcience, it is not in the power of human laws to prevent injuſtice. If we examine the *Chineſe* Government in Theory, nothing ſeems better calculated for the good and happineſs of the people; if in Practice, we ſhall no where find them more pillaged by the great. A Love of Gain is ſo ſtrongly impreſſed on the minds of the *Chineſe*, and every thing in their ſituation and country contributes ſo much to inſpire and feed it, that we muſt expect to find it predominant over all other conſiderations. The populouſneſs of their country, and the frequency of famines, renders their very lives precarious without great induſtry and great attention to private gain. [*See L' Eſprit des Loix, liv. xix. ch.* 20.] Again, as their

Viceroy of a province. The firſt, that made his appearance, was the old man. Who ſaid to him, "Sir, my name is *Lee-thay-cong*. I had a concubine named *Thao-chéé*.

their magiſtrates are generally raiſed by perſonal merit and application, and that even from the loweſt ranks, ſo that they come poor to their governments; they lie under ſtrong temptations to be rapacious and greedy. [*See alſo note below, p.* .] It is the buſineſs of their Laws to check and correct this evil tendency: and many fine Regulations to this end will be found among thoſe of the *Chineſe*: ſuch as the Eaſineſs of appeal to ſuperior tribunals: the triennial Inquiſitions held upon the Conduct of the Mandarines: the requiring them to give in exact accounts of their adminiſtration: and the ſending both publick and private Viſitors into the provinces to inſpect their behaviour, and to receive the complaints of the People, &c. [*See P. Magal. p.* 222, 223. *P. Le Compte, tom.* 2. *p.* 21---29. *ubi plura.*] But after all, as the *Chineſe* Laws are merely political inſtitutions, and are backed by no ſanctions of future rewards and puniſhments, though they may influence the exterior, they will not affect the heart, and therefore will rather create an appearance of virtue, than the reality.

Thao-chéé. To-day, while my doors were open, and while I, unſuſpecting any thing, was buſy with the people of my houſe; ſhe was ſeduced away by a young

POWER and RICHES, as the Author obſerves in a former page, are the ſole objects of attention in *China*, becauſe Power and Riches procure every thing which can render this life deſirable, and a *Chineſe* ſeldom looks beyond it. And where only principles of this kind prevail, and there is no check from conſcience, we muſt not wonder that general diſhoneſty and corruption prevail too. The very beſt Human Laws can only operate upon the hopes and fears of mankind by preſent rewards and puniſhments: but a thouſand caſes will happen where the offender will hope to eſcape detection; or, if detected, to purchaſe impunity.

This then is the great deficiency of the *Chineſe* Laws, that they are not ſupported by higher ſanctions, than what affect temporal hopes and fears. The not attending to which circumſtance hath betrayed two eminent Writers into miſtake. The one regarding only the viſible corruption of the *Chineſe*, hath conceived a mean opinion of their Laws. *See Lord Anſon's Voyage, book* 3. *ch.* 10. The other reflecting on the excellency of their Laws

a young man, whom I have taken with her. But I neither know how he got her away; nor whence he comes; nor what is his name." The Man-

Laws hath ſuppoſed this corruption only partial and of late ſtanding. *See Mod. Univ. Hiſt. vol.* 8. *p.* 249, *&c.* Whereas that grand ſource of corruption, a ſtrong Deſire of Gain, muſt always have prevailed in a country ſo circumſtanced as *China:* nor was it in the power of any Laws merely human to prevent its effects.

Perhaps it is unneceſſary to mention that the ancient *Chineſe* Lawgivers, although they inculcated pretty juſt notions of Providence, ſeem to have paid little or no attention to thoſe of a Future ſtate. *Confucius* himſelf hath ſcarce dropt a hint on this ſubject. What opinions of this kind prevail have been *chiefly* adopted from the worſhippers of *FO*; who have brought out of *India* the belief of the *Metempſychoſis*. And even the influence which this might have, is leſſened and removed by the corrupt doctrines of the *Bonzees*, who propoſe a thouſand ways to compound for iniquity, viz. by Faſtings, Penances, Pilgrimages, Alms to themſelves and Contributions to their *Pagodas*; in ſhort by being any thing elſe rather than Good and Virtuous.

darine commanded the ſeducer to be brought before him. Accordingly *Tieh-chung-u* made his appearance: but when he was ordered to fall upon his knees, he only laughed at them. Upon which the Mandarine was very much affronted, and ſaid, "Who are you? Do not you know the reſpect due to the Emperor's tribunal?" "This place, ſaid the youth, is not the grand audience of the *Lee-pu* *! If it be, I will tell you my

* Of the *Six* Sovereign courts at *Pe-king* whoſe power and authority extend over the whole Empire, the names of the *firſt* and *third* are written by *Europeans* without any difference *Lee-* (or *Li-*) *pu*; although they differ in their meaning, are differently pronounced by the *Chineſe*, and expreſſed by very different characters.

The *firſt* is the *Li-pu*, or *Tribunal of Mandarines*; whoſe buſineſs it is to furniſh all the provinces with officers; to watch over their conduct, to examine their good and bad qualities, and to give

my name." The Mandarine ſeeing how little he regarded him, ſaid, "What though you are never ſo great: and notwithſtanding you affect to laugh in this manner, you are guilty of a great offence." "Are you ſure then, replied

give an account thereof to the Emperor, that ſome may be raiſed to the higheſt offices as the reward of their virtue; others degraded ſuitably to their demerits. Theſe are properly ſpeaking Inquiſitors of State.

The *third* ſupreme court is called *Lì-pu*, or *The Tribunal of Rites* *; whoſe province it is to ſee that the ancient rites and ceremonies are obſerved throughout the Empire; to inſpect all religious matters, all improvements in arts and ſciences, all titles of honour and marks of diſtinction; to examine thoſe who are candidates for degrees; to defray the charges of the temples, ſacrifices, &c; and to receive, entertain and diſmiſs foreign ambaſſadors.

See P. Magal. p. 208, &c. P. Du Halde, vol. 1. pag. 249, &c.

* *Not* Rights, *as it is erroneouſly printed in the Engliſh verſion of P. Du Halde folio, and from thence in Mod. Univ. Hiſt.* viii. 146, *&c.*

he,

he, that I took his concubine? Where are your witneſſes? If it were ſo, could not I have gone off with her another way? Be your office great or ſmall, you hold it from the Emperor in order to adminiſter juſtice. But whoever ſent you here, had but little diſcernment *." The Mandarine was very much diſturbed at this, and ſaid, "You are ſome practiſed deceiver, who have learnt to ſpeak in this manner. I fancy you are ſome great villain, and preſume thus becauſe of the ſmallneſs of my office. To-morrow I will have you before the *Tao-yéé* †. Then I ſhall ſee whether

* In the original, "Could not ſee very clearly."

† The Fourth chair under the *Fu-yen* or Viceroy. Tranſ.

The *Tao-yéé* (or, as it ſhould be pronounced, *Tau-yee*) ſeems to be the ſame with what is writ-

ten

ther you will dare to talk in this manner." [*Tieh-chung-u* did not think it worth while to reply.]

The Mandarine then called to the old man and ſaid, "How came you that are ſo advanced in years, to take ſuch a young creature for your concubine? To this ſhameful inequality, all the diſturbance is owing. Let me ſee this *Thao-chéé*." She was accordingly brought before him: but when he ſaw ſhe was an ordinary poor-look-

ten in *P. Magalhäens' Hiſt. p.* 244, *Tai-ye*, which he interprets *The great* or *firſt Lord:* being the name by which the people call the *Che-chew*, or Governor of a city of the ſecond order. See note above pag. 138.

N. B. In *Lettres edifiant. xi.* 209, mention is made of the *Tao*, as Governor of three cities, which probably is no other than the Officer here deſcribed: a *Chew* or city of the ſecond order having doubtleſs within its juriſdiction, three or four *Hien* or cities of the third rank.

ing

ing girl, he could not forbear laughing. "What, ſaid he, did you contrive this elopement yourſelf; or did any one intice you to it?" She made him no anſwer. "Well, ſaid he, it is too late to make any farther inquiry into this affair to-night. To-morrow I will have you carried before the *Tao-yéé*; who will put your fingers into the ſtocks * and make you confeſs the truth." Then he called to *Lee-thay-cong*, and ſaid, "This young man and young woman I deliver into your cuſtody. [Take particular care of them;

* The *Chineſe* name according to the Tranſlator here is *Tzan-zeh*: See note, page 67. The great difference in the *European* manner of writing *Chineſe* words hath been already accounted for in note, pag. 105.

N. B. This is the Torture generally inflicted on Women. See Lettres edifiant. & cur. &c, Recueil xxvii. pag. 289.

and]

and] ſee that they be forthcoming to-morrow, when I will go with you to a ſuperior tribunal."

For the Mandarine obſerving that *Tieh-chung-u* was no ordinary perſon, and hearing him ſpeak ſo unconcernedly, was not a little afraid of going too far: and therefore choſe to refer the matter to a ſuperior court. On the other hand *Lee-thay-cong* perceiving the ſtranger regarded the Mandarine ſo little and ſpoke to him ſo ſmartly, could not imagine who he was; and when he was ordered to take him home, was not a little perplexed how to treat him. To keep him without among his ſervants, he was afraid would excite his reſentment. Again,

to

to carry him into an inner chamber, alarmed his jealouſy. However remembering that the Mandarine had ordered him to take particular care of him, he ſaid, "It is but for a night!" And therefore ordered him to be ſhewn into an inner apartment: where he provided him a handſome ſupper. When it was over he would have taken his concubine away; but reflecting that ſhe was the Mandarine's priſoner; he ſaid, "That I cannot juſtify. It is but for one night. Let them ſleep together." At the ſame time he prepared a place where he could ſee all that paſt between them. "Now, ſaid he, we ſhall know all in the morning"

CHAP.

CHAP. VII.*

ALTHOUGH *Tieh-chung-u* was not a little offended at the impertinence of the old man and the Mandarine of the village, yet ſometimes he could not forbear laughing at the ridiculous diſtreſs in which he was involved; and when ſupper was brought, made no ſcruple to eat and drink heartily: then ordering *Siow-tan* to get ready his bed, without any ceremony lay down to ſleep,

The moon † at this time was near the

* CHAP. IX. In the Tranſlator's manuſcript.

† It may perhaps divert the Reader to mention here, that as our Ruſtics have fancied the dark

the full and ſhone very bright: now it happened that he awoke about midnight, and opening his eyes, ſaw very clearly, *Thao-chéé* ſitting on his bedſide; who perceiving him to ſtir, ſtretched forth her hand to embrace him. Upon which he ſtarted and ſaid, "Forbear, woman! How can you offer at an indecency ſo ill becoming your ſex?" This ſaid, he turned himſelf about again to ſleep. The girl was ſo confounded at this rebuke that ſhe anſwered not a word; but went and laid her

ſhades in the Moon to *repreſent a man with a buſh, lanthorn and dog, &c.* So the *Chineſe* have conceived them to reſemble *a rabbit* or *hare pounding rice in a mortar.* And in their firſt books, which are put into the hands of children, the Moon is ſo pictured. Again, as we paint the Sun with *a human face*, the *Chineſe* repreſent it by *a cock within a circle, &c.*

Vide plura apud P. Du Halde, vol. 1. pag. 374. et al. auth.

ſelf

ſelf down near the feet of the bed. *Lee-thay-cong*, who did not ſleep a wink all night, but ſat watching without, heard him reprimand the girl for her forwardneſs: by which he clearly perceived him to be a modeſt and virtuous youth; and no way inclined to any thing bad*. "I am now convinced, ſaid he to himſelf, that this woman's running away was all her own contrivance. The ſtranger is faultleſs, and I have certainly wronged him." For which reaſon he would gladly have ſet him at liberty; but reflecting that he was the Mandarine's priſoner and committed to his cuſtody, he contented himſelf with ſaying, "To-morrow, when we go be-

* "Clean and free from any thing bad," Tranſlator's MS.

fore the audience, I will endeavour to ſet the matter right."

At break of day the old man carried with him a purſe of money, and went to the Mandarine to deſire him to drop the affair, and not bring it before a ſuperior tribunal. The Mandarine [willing to ſhew his power] anſwered him ſternly, "Did you ſend me hither, or inveſt me with this office, that I am to be directed by you in the execution of it? The order * was written out laſt night, and you muſt all go this morning before the *Tao-yéé*. Come; come; let us ſet out." The old man ſeeing there was no remedy, brought the perſons in his cuſtody

* The *Chop*. MS.

and

and attended the Mandarine; who ſet out with them followed by a great crowd of people.

Now it happened to be the birth-day of the *Tao-yéé*, and a great number of Mandarines were come to viſit him in compliment to the occaſion: but as the trumpets had only ſounded the firſt time *, and the gates were not yet thrown open,

* Near the great gate of a Mandarine's palace are two ſmall towers, wherein are drums and other inſtruments of muſic; on which they play at different hours of the day, eſpecially when the Mandarine goes in or out, or aſcends the tribunal. P. Du Halde, vol. 1. p. 284.

When they ſound the firſt time, the Mandarines, &c. who wait without to receive orders, are to be in readineſs: when the ſecond time, they go in to do buſineſs: when the third time, the gates are ſhut again. Tranſ.

N. B. It is a uſual compliment to a Governor, &c. on his birth-day for all the other Mandarines of the place to viſit him. At the ſame time the

open, they were all waiting without. When therefore they ſaw the concourſe of people coming, they ſent to know what was the matter: and were told that a young man had run away with another perſon's concubine. The people that were preſent aſked him, how he, who ſeemed to be a gentleman, could be capable of ſuch an action. *Tieh-chung-u* made them no anſwer. Then they aſked the girl if that was the perſon, who had inticed her away. She replied,

principal inhabitants of his diſtrict frequently go in a body and ſalute him at his palace. When the latter are admitted into his preſence, one of them taking wine lifts it up on high, and with both hands offers it to the Mandarine, and ſays aloud by way of wiſh; "*This is the wine that* "*brings good luck.*" "*This is the wine that brings* "*long life.*" Then another preſents ſweetmeats, ſaying, "*This the ſugar of long life.*" &c. This ceremony is afterwards repeated by the reſt.

See P. Du Halde, vol. 1. 294.

had

"Yes; it was he who perſuaded me to do it." This anſwer ſhe gave to every one that aſked her; which did not a little pleaſe the Mandarine of the village. It happened that at the ſame time arrived the *Pao Che-hien** from whom *Tieh-chung-u* had ſo lately parted. He likewiſe was come to viſit the *Tao-yéé*, and to compliment him on the occaſion of the day. As he came out of his chair, he looked round and ſaw the crowd that was gathered about the youth. Upon which he ſent to the Mandarine of the village † to inquire what was the matter, and why

* He is here mentioned with his ſurname prefixed to that of his office. Tranſ.

† In the original, "*Zhe-quan*, or little Mandarine of the village."

Mandarine, or rather *Mandarim*, is a Portu-

why they crowded ſo about that young gentleman? He came up and told him, that he had been taken along with a young woman, whom he had ſeduced; and that having been brought before him, he was willing to carry him to a higher tribunal. When the *Che-hien* heard this, he was very angry and ſaid,

gueſe word ſignifying *commander*; from *Mandar* (*q. à mandare Lat.*) *to rule, command*, &c. Under this general appellation the *Portugueſe* (who firſt entered *China*) have comprehended all the degrees of *Chineſe* magiſtrates and officers, military and civil. In the language of the country they have the title of *Quan* or *Quan-fu*, *Ruler*, *Preſident*, from their authority; and that of *Lao-* (or *Lau-*)*yee*, i. e. *Lord* or *Maſter*, on account of their quality. This laſt is properly the title of *Literati* of the firſt rank, whether in any employment, or not, but is ſometimes given in compliment to others: even *Shuey-guwin* is in the original of Page 124, mentioned by a ſervant under the name of *Shuey-u-lao-yee*.

P. Du Halde, vol. 1. 2, &c. Lettres edif. vol. iii. 132.

"It

"It is falſe. I do not believe it. Some villainous trick is played him. Do you know that his name is *Tieh-chung-u*, ſon of the *Tu-cha-yuen* or Superior of the viceroys*. He was at my city, and was preſſed to marry a young lady of the firſt rank there, which for par-

* Although the Tranſlator's interpretation of this Title hath every where been retained, it ſeems to be inaccurate. *Tu-cha-yuen* is the name of a tribunal; the Mandarines that compoſe it, being controllers of the court and all the empire. *Tieh-ying* was probably either preſident or firſt aſſeſſor of this tribunal. The former of theſe is equal in dignity to the preſident of the ſix ſuperior tribunals, and is a Mandarine of the ſecond order: and the firſt aſſeſſor is of the third, &c. Their employment is to take care, both at court and over all the empire, that the laws and good cuſtoms are obſerved; that the Mandarines perform their functions juſtly and truly; and that all the people do their duty. They puniſh ſlight faults in their own tribunals, but great offences they report to the Emperor. It is from this court that every three or four years viſitors are diſpatched over all the empire.
P. Magal. p. 222. Lettres edif. xxv. 253, 255.

ticular

ticular reaſons he declined: And is it likely that he would come to a paultry village and take up with ſuch a dirty thing as this? No: there is ſome villainy at the bottom." "I know nothing of that, ſaid the other: but he was brought before me by the old man, who was injured: and the woman herſelf accuſes him of being the cauſe of her elopement. However I have not pretended to determine any thing about it: and for that reaſon have brought them hither."

The *Pao Che-hien* then ordered his people to look out for a convenient place, where he might ſit down and examine into the matter*. When he was

* A Mandarine may in ſome caſes act out of his own diſtrict, and can inflict the Baſtinado any

was ſeated he ſaid to the youth, "You have but juſt now left my city: how is it that you have cauſed this crime to be laid to your charge?" Upon which he told him all that had happened. "Well, ſaid the other; and did not you inquire the name of the young man, whom you met with this woman?" "He replied, I did. He is couſin to the old man, and his name is *Suan-yin.*" When the *Che-hien* heard this, he called for *Lee-thay-cong* and the girl; and reprimanded the former, ſaying, "Are not you aſhamed, thus advanced in years, to take ſo young a creature to be your con-

any where; in the ſtreet, upon the road, or wherever he finds occaſion.

See P. Du Halde, v. 1. p. 311. Lettres edifiant. Rec. 22. p. 244. P. Le Compte, tom. 2. p. 28. P. Semedo, p. 240.

cubine?

cubine? You were unable to manage and govern her, ſo ſhe ſtruck up an intimacy with your couſin and would have run away with him. And now when people have endeavoured to reſtore her to you, you abuſe them for it. Is it thus you repay the ſervices which are done you? Your age protects you or I would have you baſtinadoed *. *Tieh-chung-u* interceded for him and the young woman, and deſired they might be releaſed:

* The *Baſtinado* may be called the daily bread of the *Chineſe*, being inflicted on all ranks and on all occaſions: it is beſtowed on the bare breech with an inſtrument many feet long, called *Pan-tſe*, being a thick piece of ſplit *Bambû* (a hard maſſy and heavy ſort of cane) which is rendered flat on one ſide and broad as one's hand. If the number of blows does not exceed twenty, it is eſteemed a fatherly correction, and not at all diſgrace-

leaſed: which was immediately granted. After which the little Mandarine of the village came up and made his reverence, aſking pardon for what he had done.

Then

diſgraceful: for the Emperor himſelf cauſes it to be inflicted on perſons of diſtinction, and behaves to them afterwards as uſual. A very ſmall matter will incur this fatherly chaſtiſement, as the giving abuſive language, a few blows with the fiſt, &c. After the correction is over they are to kneel at the feet of their judge, bow their bodies three times to the earth, and thank him for his care of them.

When a Mandarine ſits in judgment he hath before him on a table, a Caſe full of ſmall Sticks or Tallies, and is attended by officers called *Upi*, holding theſe cudgels in their hands reſted on the ground: who when the Mandarine throws down theſe tallies, ſeize the offender, lay him on his face on the ground, pull his drawers over his heels, and give him alternately five blows a-piece for every tally on his bare ſkin. In ſlight caſes the offender may by a dexterous bribe procure them to lay their blows on lightly: or even hire others to receive them in his ſtead.

When they are laid on very ſeverely before the

Then the *Che hien* ſaid to the young gentleman, "Yeſterday I was deſirous you ſhould ſtay with me longer, but could not ſucceed. To-day I have the good fortune to meet with you again, and as you are detained by this

the great tribunals, ſeventy, or eighty blows will diſpatch a perſon, and many die under them. *(P. Semedo.)* At other times 200 have been received without loſs of life. *(Lettres edifiant xix.* 69.)

A Mandarine never ſtirs abroad without being attended by theſe *Lictors*, and if a perſon does not diſmount when he paſſes by, or happens to croſs his road, &c. he is ſure to receive five or ſix blows, which are over in a moment.

Parents give this correction to their children, Pedagogues to their ſcholars, and Maſters to their ſervants: for they never uſe whips.

All kinds of puniſhment, &c. begin with this as their firſt courſe, and it is ſo common, that all beſtow it, all receive it, and all have felt it. So that as *Japan* is ſaid to be governed by the *Catana* or ſcimitar, *China* may be ſaid to be ruled by the *Pan-tſe* or Battoon.

P. Semedo, p. 141, &c. P. Du Halde, vol. 1. p. 311. P. Le Compte, tom. 2. p. 60. Lettres edifiant. Rec. 19. p. 437.

accident,

accident, I hope now you will ſpend a day or two with me." The other told him he was ſo complaiſant he knew not how to refuſe him. The Mandarine charmed with his compliance, ſaid, "With your leave then, I will go and preſent my compliments to the *Tao-yéé*, and inſtantly come back to you."

When he had given his preſent to that magiſtrate and wiſhed him joy on his birth-day, he returned home with *Tieh-chung-u* and made a ſplendid entertainment for him. When they were at table * he every now and then made the

* Anciently the *Chineſe* uſed neither Tables nor Chairs, but ſate and eat ſquat on the floor, like all the other Eaſtern Nations: but ever ſince the dynaſty of *Han* (which ended about 180 years

the fair *Shuey-ping-ſin* the ſubject of his diſcourſe: which was ever in her praiſe. "Sir, ſaid the youth, all you ſay of

years before CHRIST) they have uſed both Chairs and Tables: of which they they have many very beautiful and of ſeveral faſhions. At their great Entertainments, every gueſt hath ſet before him a little neat ſquare Table beautifully japanned, on which are ſerved the ſeveral diſhes deſigned for him, either in bowls of the ſame japanned ſtuff, or of china. In ſome caſes, when the great number of gueſts conſtrains them, they ſet two to each table. Theſe Tables are ſet off in the fore-part with ſilk ornaments of needle-work or pieces of linen, hanging down from the edge: but have neither table cloths nor napkins. For the *Chineſe* never touch their meat with their hands, neither uſe knives, forks, nor ſpoons; but only two ſmall Sticks of ivory or ebony tipped with ſilver: all their meat being minced ſmall. Theſe Sticks are called by the *Chineſe Quay-tſe*, and by ſome of our Voyagers *Chapſticks*, which they manage ſo dexterouſly that they can take up a grain of rice with them. How they contrive to eat ſoup with them will be ſhewn in a future note.

P. Semedo, p. 66, &c. P. Du Halde, vol. 1. p. 299, 301, &c. Mod. Univ. Hiſt. viii. 277.

her

her is but juſt. I now look upon you as my friend, and ſhall tell you one thing very truly. When I ſaw her the firſt time at your audience, her beauty made the deepeſt impreſſion on my heart. But afterwards when my ill fortune involved me in trouble, and ſhe was pleaſed to take me into her houſe, where ſhe treated me with all the tenderneſs of a ſiſter: then was I forced to relinquiſh my hopes. For my having been her gueſt ſo long hath cauſed a ſuſpicion, which, although at preſent it ſeems forgotten, would not fail to revive, ſhould ſuch a marriage take place; and we ſhould both be involved in diſgrace and unhappineſs. Do not urge me therefore any more on this ſubject, leſt you

cauſe me to take an oath to you, that I never will think of it. After what hath paſſed, to proſecute this marriage would be againſt all good order." The *Che-hien* urged him no farther on the ſubject. When therefore they both had drank 'till midnight, they retired to reſt.

In the morning when *Tieh-chung-u* was about to proſecute his journey, the *Pao Che-hien* ordered his ſervants to bring him twelve *ſhoes*, or pieces of ſilver; which he preſented to the young gentleman in order to defray his expences on the road. When he would have returned him thanks, he prevented him, ſaying, "This is not worth mentioning: I only deſire you to hear me

me a word or two. You muſt not go travelling about the world in this manner. You had better return to your houſe, and paſs your time with books in ſtudy. And when the day of examination arrives, you may come to be made a great doctor, and have your name famous throughout the world. But if you proceed in your preſent method, you will never acquire reputation and glory." "Sir, ſaid the youth, I thank you for your good counſel; and ſhall not forget it." Then bidding adieu to each other, they parted.

When *Tieh-chung-u* was got upon the road, he could not help reflecting on the change ſo viſible in the *Che-hien's*

behaviour: and eſpecially on the earneſtneſs with which he had urged him to proſecute the marriage. "Is it, ſaid he to himſelf, from any private views of his own, or from a ſincere inclination to ſerve me? Whatever were his intentions, I have ſaid nothing that can bear an ill conſtruction." Then he reflected on the lovely features and fine perſon of *Shuey-ping-ſin*; as well as on her great ingenuity and ſenſe. "What a capacity muſt ſhe poſſeſs, would he ſay; to extricate herſelf out of ſo much danger? Again, what goodneſs muſt ſhe have, when I had left her houſe ſo abruptly upon the diſcourſe of her uncle without taking leaving of her, that ſhe did not reſent it: but on the contrary ſent me a pre-

a preſent for my journey? Another woman would have been highly affronted at my going away in ſo unhandſome a manner. Whoever can obtain her will be very happy. I am the moſt unlucky of all mankind. Had I been fortunate, I ſhould have come to the city where ſhe lives like myſelf, without any diſturbance. Then I might have heard of her in ſuch a manner, as with a good grace to have propoſed a treaty of marriage, and might perhaps have ſucceeded. But as my acquaintance commenced with her through trouble and misfortune, there is no touching upon ſuch a ſubject. I am very unhappy. Her age is exceeding ſuitable, and ſo is her condition and temper to mine." As he

was going on in this penſive manner, his ſervant intreated him to mind his way, which they ſhould be in danger of loſing, and begged of him not to be ſo much caſt down. "*Siow-tan*, ſaid he, I was thinking of *Shuey-ping-ſin*, what a lovely and what a ſenſible lady ſhe is: and how great is my miſfortune not to have known her but through troubles and diſturbance *. Were I to ſearch the world through, I ſhould never meet with one of ſo many perfections, and ſuch tranſcendent goodneſs." "I believe, Sir, ſaid he, her equal is not be found under heaven †." "Now, ſaid his maſter, I will

* The *Chineſe* expreſſion is, "Through trou-
" ſome times."

† In the original it is, "Under the copes of
" Heaven."

go

go home and ſtay a year, and when the examination is held, will offer myſelf a candidate. If I come off with credit and ſucceſs, I ſhall have fulfilled my duty to my father and mother. Whether I am promoted to an office or not, I ſhall be unconcerned, provided I can but acquire a name. Then will *Shuey-ping-ſin* hear of it, and be convinced how ſteadily I adhere to my word, and how punctually I follow the advice ſhe gave me."

Having confirmed himſelf in theſe reſolutions, he put forward on the road towards the city of *Tah-ming*, the place of his birth.

CHAP. VIII.

SHUEY-ping-ſin having ſent her ſervant with a preſent of money and ſweetmeats [as was before related] was not a little impatient, when ſhe found he did not return. Her fears ſuggeſted ſome miſchief had happened, ſo that ſhe was plunged in great anxiety and concern, till the afternoon, when her meſſenger came back. She inquired the reaſon of his ſtay, and was informed that the young ſtranger was but juſt departed from the city: that her preſent had been delivered to him, and that with it he had hired a mule for his journey. She aſked what he had ſaid at his departure. Then *Shuey-*

yeong

yeong faithfully related all that he was ordered to report. She ſaid nothing to him farther at that time, but bidding him refreſh himſelf retired to her apartment. When ſhe was alone, ſhe reflected, that although *Tieh-chung-u* had met with diſturbance on her account, ſhe had made him all the returns in her power: that he was now fully recovered, and was no longer involved in trouble for her ſake. This gave her a ſatisfaction, which was alone interrupted by her fears of ſome new attack from *Kwo-khé-tzu* and her uncle: to prevent and obviate theſe would, ſhe thought, require her attention.

Shame for the ill ſucceſs of his ſchemes had kept *Shuey-guwin* for ſome days

days from her houſe; when one morning ſhe ſaw him enter with a viſible ſatisfaction in his countenance. He came up and aſked if ſhe had heard the news. "How ſhould I who am a woman and live recluſe, ſhe anſwered, know what paſſes abroad in the world?" He replied, "I will tell you. When you brought home to your houſe the young ſtranger *Tieh*, I thought ſo highly of him, as to propoſe him to you for a huſband. Your ſteady refuſal was a great proof of your judgment and penetration. If you had conſented, you would have been very unhappy. Whom could you believe this ſtranger to be?" She replied, "I know nothing of him or his family. But his diſcourſe and actions ſhewed him to be

be a man of ſenſe and honour." Her uncle affected to laugh at this very heartily: "Ay, ay! ſaid he, a man of great ſenſe and honour to be ſure! You have always diſcovered great diſcernment hitherto. Your eyes were like the ſun. How came they now to be ſo eclipſed? *Tieh-chung-u* is an impoſtor; his pretended ſickneſs was all a cheat. What ill intentions he had, I know not: but you are very lucky, that he did nothing here to involve you in diſgrace. The pitcher goes often up and down the well, but is broken at laſt *.

He

* The Tranſlator hath here ſubjoined the original words, *Wauh quoan poo ly tzhing ſhan po.* The Reader will remark the difference between this proverb and its correſpondent one with us, *The pitcher goes many times to the well, but comes home broken at laſt.*

The *Chineſe* apply their Earthen-ware to more

He had no ſooner left this city, but coming to the village *Tong-chin* he was guilty

more uſes than we, but we are not to ſuppoſe that it is all of that kind, which we call China-ware or Porcelain. This is even with them a dear and valuable commodity. They have many ſorts of common potters ware made all over the empire; but this laſt is manufactured only at one place called *King-te-ching*. This is a large town in the province of *Kiang-ſi*, three miles long and containing near a million of ſouls: which hath ſomething ſo peculiar in the temper of the air or quality of the waters, that although none of the principal ingredients are found in its neighbourhood, the Manufacture could never be made to ſucceed any where elſe.

P. Dentrecolles a French Jeſuit hath obliged the world with a very ingenious and exact Deſcription of the whole proceſs, from which and the other authors referred to below, we ſhall extract ſuch an account as may anſwer all the purpoſes of amuſement.

The *Chineſe* call this curious ware *Tſe-ki*. Its name of *Porcelain* is derived from the Portugueſe, with whom *Porcellana* ſignifies a cup, or baſon, or ſaucer; and was firſt applied to thoſe white gloſſy ſhells called *Cowries*, which paſt for money on the coaſt of *Africa*; and afterwards to china-ware, probably from an opinion that it might be compoſed of them.

This fine manufacture is of ſo long ſtanding among

guilty of a very ſcandalous action." She eagerly inquired, "What he had done?"

among the *Chineſe*, that their oldeſt records mention nothing of its inventor or diſcovery. The town abovementioned hath been famous for making it upwards of thirteen hundred years.

There are, excluſive of the colours, three principal ingredients in china: theſe are a dry Earth, a moiſt Clay, and a ſtony Oil.

The firſt is a kind of ſtone, of a very fine grain, ground to powder, which being mixed with water and reduced to a cream, is brought to the conſiſtence of paſte.

The ſecond is a kind of fullers earth, of a greyiſh white, full of ſhining particles. Theſe two are brought to *King-te-ching*, in the form of bricks: the former of them is called by the *Chineſe*, "the fleſh" and "the latter the bones" of the china.

The third ingredient is the oil, which is drawn from a particular ſtone by a very curious proceſs, and mixed with another liquid extracted from lime and fern aſhes. The former are the materials of which china is compoſed; the latter, the varniſh which gives it the gloſſy whiteneſs.

It would be uſeleſs to trace the work through all the different hands of the manufacturers: let it ſuffice to ſay, that their firſt care is to prepare the materials to the higheſt degree of fineneſs and purity, a hair or grain of ſand being ſufficient to ſpoil the piece it is in. The materials

done?" "He went into the houſe, ſaid he, of a rich man there, who had a beautiful

rials are then delivered over to the Potters, where it paſſes from wheel to wheel and from hand to hand; one applying it to the mold, another thinning it with the chizzel, a third ſmoothing the edges: thus a cup or ſaucer ſhall ſometimes paſs through ſeventy hands before it is compleated; each of which uſes ſuch diſpatch, that a workman at the wheel requires but *three deniers* [half a farthing] for twenty-ſix pieces.

From theſe it paſſes to be painted and varniſhed with the oil abovementioned. Of the Painters, one ſtrikes the circle at the edge, a ſecond ſketches the figures, which are painted by a third, &c.

Laſt of all it is ſent to the furnace, of which there are not leſs than three thouſand in *King-te-ching*.

"I have been ſurprized, ſays *P. Dentrecolles*, "to ſee a porter ballance upon his ſhoulders "two long narrow boards ranged with china-"ware, and paſs through ſo many crouded "ſtreets without breaking them. It is true, "people are careful to avoid hitting them "never ſo little; for in that caſe *they* * would "be obliged to make good the damage; but "ſtill it is ſurprizing that he can preſerve his "equilibrium.

When

* *Not* the Porter *as it is abſurdly expreſſed in P. Du Halde, Eng. vol.* 1. *p.* 349.

beautiful concubine, of whom he was very fond. What brought him there I know

When brought to the oven the china is incloſed in earthen caſes; one or more pieces in a caſe: which are afterwards piled up within the oven in ſuch a manner, that the bottom of one ſerves for a cover to the top of another.

The Ovens or Furnaces are each about twelve feet high, and twenty-four wide; and will require at one baking one hundred and eighty burdens [*charges fr.*] of wood. At firſt the oven is heated for a day and a night: the fire is afterwards kept up by two men, who relieve each other and throw in wood. The *Chineſe* are of opinion that the whole maſs is reduced to a ſtate of fluidity, which they infer from hence, that if a ſmall copper coin † be put on the top of one of the piles in the furnace, it will pierce all the caſes and veſſels, ſo that each will have a hole in the middle. When the ware is baked, &c. they diſcontinue the fire, and keep the door of the oven ſhut for ſome time. It is afterwards taken out for ſale.

After ſo much care and labour, we are not to wonder that fine china-ware is dear in *Europe*, eſpecially if we add, that few bakings ſucceed quite well, and that often the whole is loſt, the ware and caſes being reduced to a ſubſtance as ſolid as a rock. Too fierce a fire, or inſufficient

† N. B. No kind of metal can be made to incorporate with Porcelain.

know not, but *Tieh-chung-u* carried this woman away. The rich men in the villages,

cient caſes, may ſpoil all. Thus a hundred workmen are ruined for one that gets rich; to which the rigorous demands of the Emperor and the Mandarines do not a little contribute. Theſe often require works impoſſible to be performed.

Every trade in *China* hath its tutelar deity; and that of the Potters owes its original to the following accident. The Emperor ſent down models, which after many vain attempts the workmen humbly repreſented it was not poſſible to execute: they received no other anſwer but blows, and ſtill more preſſing inſtances: at laſt one of the workmen in deſpair threw himſelf into the burning oven and was conſumed in an inſtant. The china-ware then baking, it is ſaid proved perfectly fine, and entirely to the Emperor's liking. The deſperado became an hero, and was thenceforth worſhipped as the divinity preſiding ove rthe Porcelain works, under the name of *Pû-ſa*.

Although the *Chineſe* Workmen cannot execute all the models which are brought them, yet they compleat many ſurprizing works: thus we are told they cannot make ſquare Slabs of china of one piece big enough for the top of a table, or ſeat, or picture-frame, &c: the largeſt they can attain to being but about a foot ſquare, all exceeding that are ſure to warp: yet *P. Dentre-*

colle

villages, have a greater authority over the inhabitants, than thoſe of the city; So that a great many people were diſpatched after them, who overtook them both together; when they came up with them, blows enſued, in conſequence of which they beat him till he was almoſt killed. Then they carried him before the

colles aſſures us that he hath ſeen a large Lanthorn, like that of a ſhip, all of china, through which one candle enlightened a whole room. He tells us alſo that they make Flutes, Flagelets, and other muſical inſtruments of porcelain; as likewiſe Ducks and Tortoiſes to float on the water: and that he hath ſeen a Cat ſo painted to the life, with a lamp placed in its head to repreſent the eyes, that Rats were frightened at it. The ſame Writer informs us that they have made Urns, which have coſt more than eighty crowns a piece at the furnace.

To conclude this long Note, we are told the *Chineſe* are almoſt as curious in *European* glaſſes and cryſtals, &c. * as we are in china-ware: and that if a fondneſs for Old china prevails

* *N. B. The Chineſe Mirrours are of poliſhed ſteel. P. Du Halde* 1. 196. *Lettres edifiant. xxviii.* 194.

the Mandarine of the village. There he diſputed with, and ſo provoked that magiſtrate, that he gave out an order to carry him before the *Tao-yéé*. The reſult I have not heard: but when he came before that audience, I doubt not but he would let fall ſome provoking word, and procure himſelf to be beat ſo ſeverely, as not to ſurvive it."

" Pray, Sir, ſaid *Shuey-ping-ſin*, how

among our *Virtuoſos*, it is carried to ſtill greater height in *China*, where the ſmalleſt utenſil which is of great antiquity will fetch an extravagant price. It is believed that the ſuperior beauty and excellence of the ancient china, was owing to their taking greater time to mature and prepare their materials, than the preſent quick demands from *Europe* will allow them.

See Lettres edifiant. Rec. 12. p. 258—360. Rec. 16. p. 320—366. P. Du Halde, vol. 1. p. 338—353. Mod. Univ. Hiſt. vol. 8. p. 243, &c. See alſo a curious memoir on this ſubject in *Harris's voyages*, &c. ii. 940.

came you to know all this?" He replied, "The *Che-hien* having been to pay his compliments* to that Mandarine,

* The *Chineſe* Expreſſion is, "Having been to wiſh him a good feaſt."

Feaſting is a very important article among the *Chineſe*. There is no meeting, departure or arrival; no proſperous event, nor occaſion of grief, but what is ſubject matter for an entertainment either of welcome or farewell, congratulation or condolence. At their grand feaſts it is common to have twenty or twenty-four [little] diſhes [chiefly of *ragoo*] ſerved up one after another on each table, none of which are removed till all is over. Between every ſeven or eight diſhes they bring in Soup either of fleſh or fiſh, with a ſort of ſmall loaves or pies, which they take with their Chop-ſticks, dip into the ſoup and eat without any ceremony: all the reſt is conducted in great form.

The *French*, who have refined ſo much on the art of eating, are far out-done by the *Chineſe* cooks. With nothing but the Beans which grow in their country, and with the meal of Rice and Corn, together with Spices and Herbs, they can prepare a great many diſhes very different from each other.

The *Chineſe* are not only fond of hogs-fleſh, &c. but of that of horſes and dogs; which are

darine, all his people give this account." His niece upon this, laugh-

not rejected by the common people, tho' they die of age or diſeaſe. Even Cats, Rats, and ſuch like animals, are ſold openly by the butchers. And here it may be obſerved, that the beef is ſold there without any bones, theſe being always firſt taken out.

But the moſt delicious food of all are *ſtags pizzles*, *birds neſts*, and *bears claws*. The *firſt* are dried in the ſun in ſummer and rolled in pepper and nutmeg: before they are dreſſed they are ſoaked in rice-water to make them ſoft, and, after being boiled in the gravy of a kid, are ſeaſoned with various ſpices. *The birds neſts* are commonly found on the rocks along the coaſts of *Tonquin*, &c. and are built by birds not unlike the ſwallow; they are ſuppoſed to make them with little ſea-fiſhes cemented by the ſcum of the ſea and ſome viſcous juice, which diſtils from their backs. Theſe neſts contract a tranſparent ſolidity and greeniſh hue when dried; and reſemble the rind of a large candied citron in ſhape and ſize: mixed with other meats they give them a very agreeable reliſh. *The bears paws*, of which the hindmoſt are in higheſt eſteem, are ſtripped of their ſkin and preſerved like ſtags pizzles.

See P. Du Halde, vol. 1. p. 298—303. p. 314. Lettres edifiant. xi. 250. P. Semedo, p. 4, 65. Mod. Univ. Hiſt. viii. 277.

ed

ed and ſaid, "Why do you tell me, that *Tieh-chung-u* is a bad man and a cheat? If you ſhould come and report that CON-FU-CEE * was guilty of murder; what were that to me?" "It is true, ſaid her uncle, this is nothing to you. I only tell you a fact I have heard. I could not but be ſorry to ſee you receive a perſon into your houſe, whom you neither knew, nor whence he was. If you would look out for men that are truly wiſe and learned, you ſhould go nearer home; where their characters and families are well known; where you may eaſily be informed what ſtudies they follow, and what repute they are in for their learning." "Uncle, ſaid

* *Confucius.* See above note pag. 116.

ſhe, although what you have been telling me were true, I am no way concerned in it; nor is it any buſineſs of mine to enter upon its confutation. Yet ſuch is the opinion I have of that young gentleman, and ſuch proofs have I ſeen of his integrity and worth, that I am perſuaded this is a malicious and groundleſs calumny." "This young man, he replied, is no enemy of mine. Why then ſhould I report this, if it were not true? It was related to me thus, by the *Che-hien's* people. You are miſtaken therefore if you think him an honeſt man; you might as well ſay, *The yellow river* is clear *." "Till I ſee it with my own eyes,

* The ſecond river in *China* is the *Whang-HO*, or (as it written by the Portugueſe with whom M hath

eyes, ſhe replied, I ſhall ſtill deem him incapable of any thing baſe. This ſtory is incredible: It cannot be. Perhaps it was ſome one, who reſembled him

hath the naſal ſound of N G) *Hoam-HO* *, i. e. *the yellow River*, which riſes not far from the ſource of the *Ganges* in the Tartarian mountains weſt of *China*, and having run through it with a courſe of more than ſix hundred leagues, diſcharges itſelf into the eaſtern ſea. It hath its name from a yellow mud, which always ſtains its water, and which after rains compoſes a third part of its quantity. The Watermen clear it for uſe by throwing in alum. The *Chineſe* ſay, its waters cannot become clear in a thouſand years; whence it is a common proverb among them for any thing which is never likely to happen, "When the yellow river ſhall run bright."

This river is in ſome places half a league over, and every where ſo rapid, that it would make terrible ravages if the *Chineſe* did not reſtrain it with very ſtrong dykes, one of which is ten leagues long: they are even ſaid to have turned its current out of one province into another.

Vid. Martin. Atlas Sin. p. 14. P. Le Compte, tom. 1. p. 169. P. Du Halde, vol. 1. p. 40, 326. Lettres edifiant. vii. 170, &c.

* *Not* Hoambo, *as it is erroneouſly given in Mod. Univ. Hiſt. viii. 5, &c. in Lockman's Jeſuites travels, ii. 87, and in many other books.*

in perſon, that was taken for him. Uncle, be ſo good as to make farther inquiry into this affair: and if you find it to be, as you have related, I will venture to give up both my eyes. For certain I am, that he cannot have been guilty of ſo diſhonourable a thing." *Shuey-guwin* laughed and ſaid, "I would not have you loſe your eyes, but keep them in their places. However, to convince you, I will go again and inquire; and when you find it true, how will you be able to look me in the face?" "I rather believe, Sir, ſaid ſhe, you will be aſhamed to ſee me, when you find you are miſtaken."

Shuey-guwin was a little piqued at her anſwer, and haſted to the *Che-hien's* audience. He inquired of the officers.

Some

Some ſaid that *Tieh-chung-u* was guilty. Others believed he was falſely accuſed. At laſt he met with one who had been preſent at the examination. From him he learnt the whole truth of the matter. *Shuey-guwin* was ſo aſhamed of his miſtake, that he did not venture at firſt to return to his niece. "This girl, ſaid he, is as cunning as a witch. She is miſtaken in nothing. What ſhall I now do to get clear of this affair? I will go and conſult *Kwo-khé-tzu.*" To his houſe he repaired; where he told him all that had paſſed, and how aſhamed he ſhould be to contradict his ſtory. "Sir, and father-in-law, he replied, you are ſurely a ſaint. Who in theſe days, beſide yourſelf, makes any ſcruple of reporting a fact, as they would

would have it? Who ſcruples to ſay the thing that is not* ? *Tieh-chung-u* hath given us a good handle, and ſhall not we make a ſong or hiſtory of him? There are thoſe, who can convert the leaſt ſhadow into ſubſtance; and if they catch hold of a word, will compoſe a volume." "You ſay true, replied the other: but whom ſhall we get to draw up this ballad?" "Who ſhould do it but myſelf, ſaid *Kwo-khé-tzu?* Am not I a ſtudent? I can do that ſurely!" *Shuey-guwin* ſaid, "If you will do it, it will be very ſufficient." "But although I ſhould compoſe this ſong, ſaid the other, I do not chuſe to write it." "That, replied his father-in-law, may be per-

* In the original, "They will make any thing dead to be alive."

formed

formed by another hand. To procure it to be written ſhall be my care. Come, let us ſee what you will make of it." *Kwo-khé-tzu* ſtood a little to recollect himſelf, and thus began. †

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Kwo-khé-tzu having repeated the foregoing lines, *Shuey-guwin*, who had liſtened to them with great attention, clapped his hands and cried out, "Excellent! Excellently good! But I am afraid, ſaid he, from the particular

† In the Tranſlator's M.S. there is left a blank of a page and half in folio for this curious lampoon, which it muſt have been entertaining to have ſeen, as a ſpecimen of *Chineſe* ſatire.

manner

manner of the deſcription, my niece will ſcarcely believe they are of any body's compoſing but our own." "Let her think ſo, if ſhe pleaſes, replied the other; that ſignifies nothing." *Shuey-guwin* procured a perſon to write them; and then took them with him: but before he went, the other ſaid to him, "If your niece will be influenced in my favour by thoſe lines, it will be well. If not, I ſhall ſoon be able to plague her; for in a ſhort time there will come a *Ngan-yuen* or Grand Viſitor into this province *, who was a pupil of

* Beſide the Viceroy, there is ſent occaſionally into each of the Provinces, ſays *P. Magalhaëns*, a Viſitor called *Ngan-tai* or *Ngan-yuen* *. His office continues but for one year, and is very formidable.

* *Called* Cha-yuen, *by P. Semedo, probably from the tribunal which diſpatches them. See note above pag.* 185.

of my father's. Him will I get to oblige her to marry me. And as your brother hath no ſon, inſtead of bringing

formidable. He takes cognizance of all cauſes criminal and civil; of the militia, revenue, &c. He viſits, inquires and informs himſelf of every thing. He receives the accuſations of the people againſt all their governors, not excepting the Viceroy himſelf. The inferior Mandarines he puniſhes or caſhiers: he gives in a memorial againſt the greater, and they are immediately ſuſpended from the function of their offices 'till an anſwer comes from court.

Beſides this, there are often private Inſpectors, or Spies, ſent into the provinces to obſerve the conduct of the Mandarines, and to report them accordingly.

It is eaſy to conceive what excellent purpoſes theſe inſtitutions might anſwer; but theſe good ends are too often defeated by the corruption and avarice of the officers, who are ſeldom found proof againſt bribes and preſents, notwithſtanding the riſk they run in taking them.

P. Magal. p. 241. P. Semedo, p. 129. P. Du Halde, vol. 1. 258, &c.

N. B. We are told by ſome authors, that ſince the conqueſt of the *Tartars*, it having been found that the Spies or private Inſpectors mentioned

bringing her home to my houſe, I will go and ſolemnize the marriage at her own *. Then what tricks will ſhe find to evade it?" Here *Shuey-guwin* ſtarted, and ſaid, "I thought, at firſt, you only wanted my niece. Now I find you would have all ſhe is poſſeſſed of. I cannot conſent to this. You muſt carry her home, otherwiſe her houſe and effects will be yours; nor will it be in my power to handle then

tioned above abuſed their truſt, *theſe* have been laid aſide. However the Mandarines are obliged to tranſmit from time to time to court a full and juſt account of their adminiſtration, noting all the miſcarriages and miſmanagements laid to their charge; and in caſe they are found to have concealed or palliated them, they are liable to be ſeverely puniſhed.

See Mod. Univ. Hiſt. viii. 148, &c.

* This is frequently the *Chineſe* cuſtom in ſuch circumſtances.

ſo much as a ſtraw." "Sir, and father-in-law, ſaid *Kwo-khé-tzu*, can you think I have any thing in view beſide your niece? You cannot but know I want for nothing. I am ſon of a prime miniſter; and have every thing at command. As for your brother's houſe, when I am once poſſeſſed of his daughter, you may depend on that and all that belongs to it." "I am ſatisfied, ſaid the other, I will go and carry the verſes to my niece. If ſhe acquieſces, it is well. If ſhe ſcolds, or is angry, I will give her a hint about the Grand Viſitor. And whatever ſhe ſays, I will come and impart to you." "Well, go then, replied the youth; I will wait here till you bring me an anſwer."

What

What the young lady ſays to this, we muſt look for in the next chapter.

CHAP. IX. *

SHUEY-guwin carried the paper of verſes to his niece. "Well, ſaid he, to oblige you I have made enquiry, and find it to be true. It is a very dirty buſineſs †. When I told you before that this man was a cheat, and every thing that was bad, you would not believe me. Now I have brought a convincing proof of it. You will both find that he is ſo; and that he hath cauſed reflections to be thrown upon us. She aſked him, "What he meant?"

* CHAP. X. In the Tranſlator's manuſcript.

† "Very ugly and naſty." Tranſlator's M.S.

He

He anſwered, "As I went to the *Che-hien's*, I ſaw a croud of people reading a paper; ſo many, that I was not able to come near. I heard them ſay there were more in other places. I went in ſearch, and accordingly found one. I thought you would not believe me, ſo I took it down and here have brought it." The young lady having opened and read the paper, fell a laughing, and ſaid to her uncle, "*Kong-hoh*, or much joy!" "Why, ſaid he, do you give me joy? What do you mean by it?" She anſwered, "Becauſe you, that a little while ago could neither write nor read, are now able of a ſudden to compoſe and write verſes." "Whatever others, ſaid he, might be diſpoſed to believe concerning me, you know very well my inſufficiency, and

how incapable I am of any ſuch thing. You are diſpoſed to be merry." "It is true, ſaid ſhe, it was not you that made them, but *Kwo-khé-tzu*. They are the offſpring of his maſterly pencil *." "Alas! anſwered *Shuey-guwin*, he is looked upon as a man of letters: ſo am I. But he knows as little as myſelf. Far from being maſter of his pencil, he knows not how to uſe it at all †." "If he knows not how to handle his pencil, ſaid the young lady, he knows how to uſe his tongue. The compoſition is

* In the Tranſlator's M.S. it is. "He wrote "them with a great or maſter pencil."

† The *Chineſe* Idiom is, "You muſt not talk "of his maſter pencil; he knows not how to uſe "a little one."

The Author of this Hiſtory intended to ſink theſe two characters very low in the opinion of his Readers, by repreſenting them ſo illiterate in a country, where letters are in high repute, and alſo very common. For as the meaneſt may be

is altogether his own." "Why, ſaid *Shuey-guwin*, ſhould you talk thus? He is no enemy to *Tieh-chung-u*, what reaſon then could he have to abuſe him?"

be candidates for degrees, many apply to letters, who being rejected at the examinations, have no other way to ſubſiſt, but by teaching others. There are few men therefore but can write and read in ſome degree. It is no leſs uncommon to find a woman that can do either. This muſt render the character of *Shuey-ping-ſin* the more extraordinary. Yet a *Chineſe* Moraliſt ſays, "You cannot commend a woman more, than to "ſay ſhe is not learned."

See P. Magal. p, 88. P. Semedo, p. 38. P. Du Halde, vol. 2. p. 50. Lettres edif. xiii. 353.

The *Chineſe* in writing uſe no *pens*, but *pencils* made of the hair of ſome animal, commonly a rabbit. This pencil they hold not obliquely as painters uſe; but perpendicularly, as if they would prick the paper. The Reader perhaps needs not to be informed, that they write not from the left hand to the right, as we; nor from the right hand to the left, as the Hebrews; but in lines from the top of the leaf to the bottom, beginning at the right hand. The *Chineſe paper* is not made of ſilk, as is commonly ſuppoſed; but of the inward bark of *Bambû* and ſeveral other

him?" "Think not, replied ſhe, I am unacquainted with what paſſes in the breaſt of your ſon-in-law. He was alone the author of theſe verſes. Nobody

trees; and is remarkable, not only in that they can make it into ſheets of extraordinary ſize; but alſo that, after it hath been written on and worn to pieces, they can work it over again, and from the ſcraps make new paper. The *Chineſe* paper hath a beautiful ſilken gloſs, but it is thin, brittle, and not at all durable. (*Lettres edif. xxi.* 128.) Their *ink* (which is known in *Europe* by the name of *Indian ink*,) is made of lamp-black, of which the beſt is got by burning old pines. They mix perfumes with it to correct the ſmell. Theſe ingredients are worked into the conſiſtence of paſte, which is then put into wooden moulds of the ſhape they would have it. The *Chineſe ſtandiſh* is a little poliſhed marble, with a hollow at one end to contain water: in this they dip their ſtick of ink and then rub it on the ſmooth part of the marble. The *pencil*, *paper*, *ink* and *marble*, are called by the *Chineſe*, *ſse pau*, or *the four precious things*; which they pique themſelves on keeping very neat. Every thing which relates to letters is ſo reputable in *China*, that even the making of ink is not eſteemed a mechanic employment.

P. Du Halde, vol. 1. p. 366—374.

beſides

beſides him knows any thing of the ſtranger. But fine as their compoſition may be, your niece, Sir, is a weak ſilly girl, and ſo far from being able to diſcover their beauties, ſhe cannot even comprehend their meaning. How then can ſhe be touched or affected by them? You had better lay aſide all thoughts of this kind, and not ſpend your time to ſo little purpoſe."

Shuey-guwin was ſo diſconcerted, that he had not a word to offer farther on that head; but he ſaid, "Niece, there is one thing I have to tell you. Think not that *Kwo-khé-tzu* will ever give you up; or lay aſide his thoughts of you. He waits for the ſanction of higher authority, than that of the Man-

darines of this city. Yeſterday the news arrived, that a *Ngan-yuen* or a Grand Viſitor is coming hither, whoſe name is *Fung-ying*; one that was a pupil of his father's, and highly eſteemed by him *. When he arrives, *Kwo-khé-tzu* intends to apply to him for his authority to conclude the marriage: which he will have compleated at your own houſe. Now as your father is not at home, and

* The employment of a *Tutor* or *Preceptor* is accounted very honourable in *China*, and many of thoſe, who afterwards arrive to the greateſt poſts, employ in their younger years the intervals of ſtudy in inſtructing the children of great men, eſpecially if they have not much ſubſtance of their own. The Parents maintain them, make them preſents, treat them with great reſpect, and every where give them the upper hand: *Siew-ſing, our Maſter, our Doctor*, is the name they give them. The Tutors not only teach their Pupils letters, but accompany them, and form their manners.—They inſtruct them not only in the hiſtory

and as I am a private perſon without any habit, and you a young woman of ſixteen or ſeventeen years, how will you be able to manage this matter?" "Uncle, replied the young lady, this Mandarine comes with the Emperor's commiſſion, and will doubtleſs act conformably to it. He is ſent to ſupervise the province, and to rectify whatever is amiſs. But I imagine he will exceed the bounds of his commiſſion, if

hiſtory and laws of their country, but in the ceremonies, ſalutes, compliments and rules of viſiting; theſe being no leſs the objects of ſtudy, and equally deemed to belong to learning. In return for all this care, and pains their Pupils treat them with the greateſt reverence, bowing to them with four proſtrations, as to their Father, and never addreſſing them with *you* or *I*. [See note above pag. 150. and note vol. 1. p. 202.] They alſo retain the higheſt reſpect for them as long as they live.

P. Du Halde, vol. 1. p. 375. P. Semedo, p 36, 59, 63, &c.

he comes here to offer any violence. Now marriage is an affair of private concern, and no way relates to the buſineſs of his office: nor is he any ways required to interpoſe in it. Should he therefore be wrought upon in the manner you threaten, he may not perhaps ſee himſelf in his poſt at the expiration of the year. But he is a man of underſtanding, and will not break the Emperor's laws: or even if he ſhould, let us not be afraid."

"You affect to ſpeak in a very lofty ſtrain, ſaid her uncle; and talk of not fearing. When you come before the Grand Viſitor, ſhould he ſpeak but two words with authority and juſtice, will not you be afraid? Certainly you will be very much

much frighted." "True, ſhe replied, when it is with juſtice. Every body is afraid that is guilty: but who is concerned that is altogether innocent? You muſt not talk of this Mandarine only: but was it the Emperor himſelf, I ſhould not fear: nor will I be terrified ſo far as to give myſelf up to the loſs of my happineſs *." "To me, ſaid *Shueyguwin*, you may talk in this manner. It would excite the laughter of any one elſe. What I tell you proceeds from friendſhip; regard it as you pleaſe: but when the time comes, you muſt not blame me: nor can you deny I have given you warning." "It is an old ſaying, replied his niece, Every

* In the original, "To the loſs of myſelf."

Every one hath an underſtanding, a memory, and a will to direct him *. If you do not comprehend this, there is another common ſaying, that Every one knows his own neceſſity, whether it be hunger, cold, or heat. Be pleaſed therefore, Sir, to manage your own affairs. Your niece knows how to obſerve that which is lawful, juſt, and reaſonable. Whatever I do, whether it be well or ill, whether it prove unfortunate or happy, let it not affect you with any concern."

Theſe words ſeemed to *Shuey-guwin*

* The original literally is, "Every one is governed [ſc. *directed*] by an underſtanding, a memory, and a will." The meaning of this Proverb is doubtleſs, as given above. It contains a fine rebuke on ſuch, as too forwardly take upon them to *direct* others.

like

like the keen edge of ſwords dividing an iron bar. He looked very ſtern and out of humour, and riſing up from his ſeat, ſaid, "All I have told you proceeds from good will. A village mouth is good phyſic *. You may hearken to my words or not, as you pleaſe." He then went away, reſolving to urge *Kwo-khé-tzu* to proſecute the affair with the utmoſt rigour †.

* *That is*, The advice is commonly wholeſome which flows from the mouth of the homely villager, whoſe ſimplicity of manners hath kept him unacquainted with the arts of falſehood: and therefore ſuch advice is not to be rejected on account of the meanneſs of its author.

† Here follows in the original a very prolix and unimportant paragraph, wherein *Shuey-guwin* relates to his ſon-in law all that had paſſed between him and his niece, and confirms him in his reſolution of applying to the *Ngan-yuen*, &c. As there was nothing in the whole paſſage worth retaining, the Editor hath ſuppreſſed it: a liberty he hath ſometimes taken elſewhere.

It was about two months after this, that the Grand Viſitor arrived. *Kwo-khé-tzu* went two leagues out of the city to meet him * : and made him a great many preſents and entertainments. That Mandarine thought himſelf very much obliged by theſe civilities, and expreſſed a concern that he did not know how to return them : telling him that as he was but juſt arrived from

* When one of the ſuperior Mandarines comes to take poſſeſſion of his government, he is received with great pomp and ſtate. When he is ready to ſet out from court, many of the officers of the tribunal go thither to attend him : others advance a great way to meet him, who as he paſſes from city to city is honourably accompanied both by horſe and foot: and at leaſt a league before he comes to the place where he is to reſide, two or three thouſand ſoldiers are marched out to receive him After theſe follow all the Mandarines, and after them a vaſt concourſe of people.

P. Semedo, p. 128. P. Du Halde, &c.

the

the court †, he had nothing to preſent him worth his acceptance; he deſired him therefore to point out ſome way in which he could do him ſervice. *Kwo-khé-tzu* anſwered, "Sir, you are

† This will be accounted for, when we conſider the expenſive preſents every Mandarine is obliged to make, who ſolicits for any government. There is not any government of a city or town, which does not coſt the perſon, who is preferred to it, ſeveral thouſands of crowns; ſometimes twenty, ſometimes 30,000, and ſo proportionably for all other offices great and ſmall. To be a Viceroy of a province, before a Mandarine can have his commiſſion ſealed, will coſt him ſometimes 70,000 crowns. All this, under the ſpecious name of preſents, is given to the miniſters of ſtate, to the preſidents of the ſix ſupreme councils, &c. &c. On the other hand the great Mandarines of the provinces, to reimburſe themſelves and to ſatisfy their avarice, extort preſents from thoſe under them; and theſe again repleniſh their purſes at the expence of the miſerable people. In ſhort there is not any Viceroy, or Viſitor of a province, who at the end of three years does not return with ſix or 700,000, and ſometimes a million of crowns. So that it may be ſaid of *China*, as it was of ancient *Rome*, "All things are there ſet to ſale."
See P. Magal. p. 134, &c.

a perſon

a perſon of high quality and office. How can I preſume to aſk you any favour?" "Do not conſider me in that diſtant light, replied the other, but rather as your intimate friend, to whom you may ſpeak with intire freedom." "You do me a great deal of honour, replied the youth; there is indeed one thing which intimately concerns my welfare, and ſits neareſt to my heart. Could I but obtain your aſſiſtance in that——" The Mandarine deſired to be informed what it was. "My father, he replied, is in a public employment; which ſo intirely engroſſes his attention, that he hath none to beſtow on the affairs of his family. For this reaſon, I am not yet married *."

* He means probably "not married to his ſatisfaction:" or perhaps he does not ſtick at a a little falſehood.

"What,

"What, ſaid the other, have you yet made no offer of marriage to any one's daughter?" "Yes, he replied, I have; but the lady whom I would wiſh to marry, hath refuſed me; and therefore I intreat you to interpoſe in my favour."

When the Grand Viſitor heard theſe words he laughed aloud, and ſaid, "There is ſomething very ſingular and ſtrange in all this. Your father is a miniſter of the firſt rate. You are a young man of quality. Who can refuſe to marry with you? Pray whoſe daughter have you applied to, that you have been ſo unſucceſsful?" He replied, "To the daughter of *Shuey-keu-yeh*, aſſiſtant to the tribunal of arms." "Her father, ſaid the Mandarine, hath long been

been baniſhed into *Tartary* *. Who takes care of his houſe? Is it her mother? She I ſuppoſe will not give her conſent." *Kwo-khé-tzu* anſwered, "Her mother hath been dead many years. There is no one left here beſide this young perſon. It is ſhe herſelf who refuſes my offer." "How! ſaid the other, ſhe, who is a young maiden! how can ſhe refuſe you? I fancy when you made your offer, or gave your preſent, ſhe might know nothing of it." "My Lord, replied the youth, ſhe knew it

* The Original is *Pien-thing*, i. e. *out of China*, or *without the wall*. Tranſ.

Tartary is the common place of Baniſhment for the *Chineſe*. *See P. Du Halde, vol.* 1. 229. *Lettres edifiant. xvii.* 114, *&c.* How grievous a puniſhment Baniſhment muſt be to them, we may eaſily conceive from their exceſſive fondneſs for their own country. [See Ogilbye, vol. 2. pag. 2. & 7.]

very

very well: but hath always been endeavouring to play me tricks." "If it be ſo, ſaid the Grand Viſitor, why did not you apply to the *Che-foo* and *Che-hien*, and get them to manage this buſineſs for you?" "I have applied to them both, ſaid he, but ſhe eſteeming their offices but ſmall, paid little regard to them. I therefore now have recourſe to your lordſhip: and beg you will compleat this affair in my behalf. This will lay me under the greateſt obligation as long as I live." "To promote marriage, ſaid the Grand Viſitor, is a thing highly good and charitable. I ſee nothing wrong in the affair in queſtion: and therefore will undertake it for you. Who was your

mediator or brideſman * before? Perhaps he did not make the offer clearly underſtood." The other told him, it was the *Pao Che-hien*, who carried the preſent himſelf to her houſe; which in her father's abſence, was received by her uncle: and that every body knew this to be matter of fact. "If it be ſo, replied the Mandarine, I will iſſue out an order to-morrow, impowering you to go and carry her home to your houſe in order to marry her." "Should I go for her, replied the other, ſhe would never be prevailed on

* The *Chineſe* never marry (although the parents of the young people be never ſo intimate without a Mediator, or one who goes between both parties: wherefore they chuſe whom they pleaſe, there being as well men, as women, who perform this office. P. Semedo, p. 71. Lettres edifiant. x. 140.

to

to enter the chair: but would doubtleſs contrive ſome way to eſcape. I only beg the favour of you to let me go to her houſe and ſolemnize the marriage there." The Grand Viſitor replied, "Very well: you may do ſo." Having finiſhed their diſcourſe on this and other ſubjects, and the entertainment being ended; *Kwo-khé-tzu* retired.

Within two days the Grand Viſitor performed his promiſe, and ſent a *chop* or order to the *Che-hien*, as follows.

"I, the *Ngan-yuen* or Grand Viſitor, "ſignify, that as marriage was the "firſt law or contract in the world, "the time for ſolemnizing it ſhould

" not be neglected: therefore as *Kwo-*
" *khé-tzu* ſon of *Kwo-ſho-ſú* hath made
" offers and preſents to the daughter
" of *Shuey-keu-yé*, which treaty of
" marriage was under the direction
" of you the *Che-hien*; the marriage-
" preſent being carried by yourſelf:
" and it being requiſite that they ſhould
" now proceed to the completion of
" the ſame, I therefore command and
" authorize the ſaid *Kwo-khe-tzu*, now
" in the abſence of her father, to go
" to the houſe of his bride and marry
" her there: it being a thing good and
" laudable. And you the *Che-hien* are
" hereby required not to delay the
" execution of this order beyond the
" ſpace of one month, under pain of
" proſecution for default thereof."

The

The *Pao Che-hien* when he had received this order and read it, ſaw plainly it was the contrivance of *Kwo-khê-tzu*. Yet to go and lay open the whole affair, he thought would expoſe him to that young man's reſentment. On the other hand, the Grand Viſitor would be apt to call him to account, whenever the truth ſhould be diſcovered. After ſome deliberation therefore, he reſolved to ſend a private account to that Mandarine of what he knew of the matter: which was conceived in theſe terms.

" This is to acquaint your Excel-
" lency *, in anſwer to your *chop* or
" order: that I was indeed the perſon

* *Ngan Thaij.*—*Thaij* is as much as *Excellency*. Tranſ.

" who undertook the treaty of mar-
" riage you mention. The other per-
" ſons concerned were *Kwo-khé-tzu* and
" *Shuey-guwin.* The young lady op-
" poſed it, as a thing ſhe diſliked: for
" which reaſon it yet remains in diſ-
" pute, and unfiniſhed. Yeſterday I
" received an order to ſee the mar-
" riage concluded, which it behoves
" me to obey. But I am ſenſible that
" ſhe is ſtill very averſe to it: and
" therefore leſt any difficulty or diſ-
" grace ſhould happen, which may
" extend ſo far as to reflect upon
" your Excellency, I have ventured
" to acquaint you with the whole af-
" fair; which I hope you will not take
" amiſs. Nevertheleſs be it done ac-
" cording to your pleaſure."

When

When the Grand Viſitor received this letter, he was very angry with the *Che-hien*. "What! ſaid he, am I in this great office, and have every thing at my diſpoſal even life and death, and yet am not able to prevail in ſo inconſiderable an affair, as the marriage of a ſilly girl, daughter of a baniſhed criminal? It would be an affront to my dignity to pay any regard to her weak reaſoning and trifling arguments." Accordingly he diſpatched a ſecond order to the *Che-hien*, which was to this purpoſe.

"If *Shuey-ping-ſin* did not conſent "to the marriage, why did you make "yourſelf the brideſman? You ſeem "determined to perplex and diſturb

" me. You are therefore hereby re-
" quired to go once more to her houſe,
" and acquaint her that ſhe muſt mar-
" ry *Kwo-khé-tzu* without farther de-
" lay. If ſhe refuſes, bring her before
" me."

The *Che-hien* when he had received this ſecond order, and obſerved it to run in very poſitive terms, ſuch as would admit of no evaſion; went in the firſt place to the houſe of *Kwo-khé-tzu*, and gave him notice that he was required to marry within the ſpace of one month. He anſwered very joyfully, " Ay, ay! with all my heart." From thence he went to the houſe of *Shuey-ping-ſin:* and bade a ſervant inform her, that he was come to ſpeak with

with her by the Grand Viſitor's order. The young lady, who knew well enough what was in agitation, commanded two of her ſervants to fix up the curtain in the great hall; and, as ſoon as it was let down, ſhe entered. Then ſhe bade one of them go to the *Che-hien*, and deſire him to inform her in plain terms what was the purport of the order he had brought. He replied, "It is concerning your marriage with *Kwo-khé-tzu*. When I interpoſed at firſt, you ſhewed ſuch averſion to it, that he hath for a long time deſiſted. But this great Mandarine, who is newly arrived, was a pupil of his father, and therefore hath been prevailed on to lend his countenance and aſſiſtance to have the marriage at length compleated.

Yeſterday

Yeſterday I received an order requiring to give me notice to you both, that it muſt be concluded within the ſpace of one month. I am juſt come from the houſe of *Kwo-khé-tzu*, whom I have adviſed of it. And I now wait upon you on the ſame account, that you may be prepared accordingly." The young lady replied, "Far am I from objecting to ſo honourable a thing as matrimony. Only my father is not at home, and I have not his licence. I am not miſtreſs of myſelf, therefore beg you will do me the favour to go and acquaint his Excellency of it." "This, ſaid the *Chebien*, is the ſecond order I have received to this purpoſe. The firſt I ſet aſide, and gave my reaſons for it. After which

which I received a ſevere reprimand, together with this new order, which is very poſitive. I cannot preſume therefore to ſay any thing more to him. But do as you pleaſe. I do not pretend to force your inclinations. I only give you notice, as I am in duty bound." She begged the favour to ſee the order itſelf, which was ſo abſolute and poſitive. He called his ſecretary, and bade him deliver them both to her ſervant. When ſhe had peruſed them, ſhe ſaid to the Mandarine: "The reaſon why I refuſed to marry *Kwo-khé-tzu*, was becauſe my father was abſent, and I had not his conſent. Should I marry without it, I am afraid he will be very angry with me when he comes home. For my vindication therefore,

be

be pleaſed to intreat the Grand Viſitor to let the two orders remain in my hands: which will declare plainly the conduct of the whole affair; and that it is done by his Excellency's appointment." The *Che-hien* conſented to leave them with her, and promiſed to acquaint the Grand Viſitor with her requeſt, telling her he doubted not but that Mandarine would either permit her to keep them, or afford ſome other way for her to ſhew the reaſons of her conduct.

" How is this, ſaid the *Che-hien* when he was withdrawn, that the young lady ſo ſuddenly accepts of *Kwo-khé-tzu!* Is it this ſuperior authority, which hath made her comply? or hath

ſhe

ſhe any other deſign which I cannot diſcover? I imagined ſhe had kept herſelf all along for the handſome ſtranger." He went immediately to the Grand Viſitor and told him what ſhe ſaid. That Mandarine laughed, and was very well ſatisfied. "How came you the other day, ſaid he, to ſend me word that ſhe was very cunning and ſubtle, and altogether averſe to this marriage? You ſee now ſhe is all compliance. If ſhe deſires to keep the two orders by her, as a juſtification of her conduct; let it be granted." The *Che-hien* went immediately, and informed her of it. "You muſt not now, ſaid he, change your reſolutions. This is no longer the affair of *Kwo-khé-tzu*; but relates to the Grand Viſitor himſelf. Let your

your houſe therefore be put in order, and when the bridegroom can fix on a fortunate day, I will wait upon you with previous notice." The young lady replied, "As this is his Excellency's order, I ſhall not diſobey it or go from my word; though he himſelf poſſibly may." "How! ſaid he, can ſo great a man vary in his reſolutions? No, no! that cannot be. You may depend on his ſteadineſs." Then withdrawing, he went to *Kwo-khé-tzu*, and gave him notice to chuſe a fortunate day to compleat his marriage. He believing that the young lady had conſented, was very joyful, and haſted to provide and prepare things for his wedding.

CHAP. X.

THE Grand Viſitor ſeeing that *Shuey-ping-ſin* had accepted his order, was very well pleaſed, and having now been a few days in poſſeſſion of his poſt, opened his gates to adminiſter juſtice. The firſt day that he gave audience, about fifty came to preſent their petitions. He received them all, and appointed them to attend a few days after, when they ſhould have them conſidered. All the company retired except one young woman, who remained upon her knees. The ſervants of the audience on both ſides bade her depart. She did not obey them: but riſing up went ſtill nearer to the tribunal. And then cried aloud, "I am the daughter of one under condemn-

condemnation. For this reaſon I did not get up and depart: not daring to hide myſelf or fly from juſtice. I came here this day to end my life. By this means I ſhall neither diſobey your Excellency's orders, nor yet offend my own honour." With theſe words ſhe drew forth a knife or poinard, and was going to plunge it in her boſom *. The ſight

* It is worth obſervation that the *Chineſe*, who are the moſt cowardly people in the world, are much addicted to Suicide, and none more than the females and moſt puſillanimous among them: and yet the love of life is one of the foibles of their character, in which they exceed all other nations; carrying it to ſuch a height, that it is reckoned unpolite to mention Death in their hearing.—It is certain their language affords a thouſand periphraſes to ſoften the expreſſion. *Something hath happened to him: He is retired afar off in aſcending: He hath repoſed his chariot* [or, as we ſhould ſay, *finiſhed his carreer*,] &c. are phraſes they would uſe to avoid ſaying a perſon *is dead:* and theſe even in their Edicts and Memorials.

Lettres edifiant. xxiii. 98. P. Du Halde, 1. 280, 502, 544, 525, &c.

of

of this very much ſurprized the Mandarine, who aſked, Who ſhe was, and what was the matter? "If you are injured, ſaid he, I will redreſs you." At the ſame time he ordered his people to prevent her from doing herſelf any miſchief. She replied, that ſhe was daughter of the Mandarine *Shuey-keu-ye*, who was at preſent under ſentence of baniſhment. "I am now, proceeded ſhe, in my ſeventeenth year. My mother being dead and my father at a diſtance, I remain alone in my houſe a poor helpleſs maiden, obſerving the laws of virtue and modeſty, as it becomes all young ladies to do. While I thus paſt my time in innocence, ſuſpecting no harm, I have been treacherouſly perſecuted by a youth, named *Kwo-*

khé-tzu, who hath contrived a hundred ways to enſnare me; all which I have ſtill endeavoured to avoid. For ſome time paſt he hath foreborne to trouble me: but there is lately arrived a Mandarine of great power and rank, who was his father's pupil. With this gentleman hath *Kwo-khé-tzu* lodged a petition, and obtained his favour: inſomuch that the firſt thing he did after his coming, was to do violence to my inclinations by commanding me to marry this young man, contrary to all reaſon and law: [for he hath obtained no licence of father or mother: neither hath any mediator or brideſman interpoſed.] Two orders have been delivered out for that purpoſe. Theſe I could not oppoſe, as being a young woman

woman lone and friendleſs. But when I ſaw them, I was even bereaved of my life with apprehenſion and fear. Finding at length there was no other remedy, I ſent my ſervant with a petition to *Pe-king*, with orders to ſtrike on the Emperor's drum *. He hath accordingly been gone three days. This procedure I imagine you can never pardon, and am therefore come here with a firm

* Beſides the Drum, ſome of the ancient Emperors had a Bell fixed at the gate of the palace, and a white Table. So that he, who choſe not to ſpeak with the Emperor in perſon, wrote his requeſt on the latter, and it was inſtantly carried to him. But whoever would ſpeak with him rang the bell or beat on the drum, and they were preſently brought in and had perſonal audience. It is recorded of one of their firſt Emperors, that one day he roſe from table twice at the ſound of the bell, and another day left the bath three times to receive the complaints of the poor. *P. Du Halde, vol.* 1. *p.* 146.

It is pity ſo excellent an inſtitution is no longer

a firm reſolution to end my life in your preſence." As ſoon ſhe had ſpoken theſe words, ſhe again attempted to ſtab herſelf with her poinard.

The Grand Viſitor did not much regard what ſhe ſaid about *Kwo-khé-tzu*,

kept up. The drum ſtill remains, but its uſe hath long been diſcontinued. *P. Semedo* tells us that during his reſidence, of two and twenty years, he never remembered it beaten upon above once; and then he that did it had his anſwer in *baſtinadoes*, for having diſturbed the Emperor, who was half a league off.

This father was in *China* before the conqueſt of the Tartars in 1644, when the reigning family had quite ſhut themſelves up from all public acceſs, which was the cauſe of their ruin.

The new ſucceſſion of Emperors of the *Tartar* race have obſerved a very different conduct, often ſhewing themſelves to the people, and attending to their grievances, but they have not revived the ancient practice in queſtion, notwithſtanding that the remembrance of it is ſtill kept up.

P. Gaubil, whoſe curious deſcription of *Pe-king*,

tzu, but when he heard ſhe had diſpatched a ſervant to *Pe-king*, and ſaw her ſo reſolutely determined to kill herſelf, he was ſeized with the greateſt apprehenſions. He begged her to forbear; ſaying, "How ſhould I know what you have been telling me? Till now I never learned how the affair

king was publiſhed laſt year in *the Philoſophical Tranſactions*, tells us, that in the Pavillion, called *Tchoua-kou-ting*, there is "a drum, and that Mandarines and ſoldiers keep guard there day and night. In ancient times when any perſon had not juſtice done him, and thought himſelf oppreſſed, he went and beat this drum; at the ſound of which the Mandarines ran, and were obliged to carry the complaint of the party oppreſſed to the great men or miniſters, [*rather* to the Emperor. *Vid. Author. infra citat.*] At preſent the uſe of the drum is aboliſhed: but it hath been thought proper to preſerve this ancient monument of *Chineſe* government."

See Philoſ. Tranſact. Roy. Soc. for 1758, part 2d. P. Semedo, pag. 110. P. Du Halde, vol. 1. p. 474, 523, &c.

ſtood. But you have great reaſon for what you ſay. You muſt not offer any violence to yourſelf. I will take care you ſhall have juſtice done you. Yet there is one thing I muſt obſerve: you ſay you have licence of neither father nor mother; ſo far you are right: but that you had no mediator or brideſman, is not true." "The *Pao Che-hien*, replied the young lady, was indeeed a brideſman, but not to me. He was ſuch to my *ſiſter*, my uncle's daughter †: and her hath *Kwo-khé-tzu* accord-

† It is owing to the remains of the patriarchal ſimplicity* which ſo ſtill remarkably prevails in the domeſtic and political conduct of the *Chineſe*, and not to any defect in their language, that a Niece occaſionally calls her *uncle father*, and her *couſins brothers*, and that an Uncle calls his *niece daughter*, &c. It is perhaps owing to a con-

* *See Lettres edif. xv.* 164. *xxiii.* 32.

accordingly married, and long ſince carried home to his houſe." "If it be ſo, ſaid the Mandarine, you have great reaſon on your ſide. But why did not you deliver in a petition to me, and inform me truly of the caſe. Had this been done, the laſt order had never been iſſued out. Why were you ſo

a concurrence of both theſe cauſes, that ſome of the wild nations of North *America* do the ſame. See an account of the *Iroquois* in *Lettres edifiant.* xii. 144.

As to the *Chineſe*, there is no nation in the world where the various degrees of conſanguinity are more accurately defined by particular names. We only uſe the word *uncle* to ſignify the Brothers of both Father and Mother: but in the *Chineſe* language there are words not only to diſtinguiſh the Brothers of the Father from thoſe of the Mother (as in the *Latin*) but alſo thoſe which are Younger or Elder, than the Father or Mother. In like manner they have four different words to expreſs the Grandfather and Grandmother of both ſides. With the ſame exactneſs they expreſs all the other degrees of affinity. See P. Magal. pag. 102.

haſty to ſend away a petition to *Peking?*" "I ſhould not have taken theſe meaſures, ſhe replied, had I not ſeen how abſolute your laſt order was: wherein too plainly appeared the intereſt my adverſary had gained in you. Now if I had ſent up no petition to the court, but had died here in obſcurity, every thing had continued in impenetrable darkneſs, and there had remained nothing to clear up my fame and conduct." He told her, the injury ſhe complained of was not of ſuch conſequence, but that he could have redreſſed it; ſo that ſhe needed not have applied to the Emperor, or have carried matters ſo far. "As this, added he, is a trifling affair, I can hardly conceive how a petition could be drawn

up

up without enlargement or misrepresentation; which must fall very heavy upon you when it comes to be read *." She replied, "Why should I need to put any thing in it but matter of fact?" Then taking a paper out of her

* It may be thought a paradox to say, that the *Chinese* can inflict punishments or confer rewards after death: and yet 'tis certain they affect to do both.

The *Chinese* are remarkably sollicitous about their sepulture; there are even sons who will sell themselves in order to bestow funeral honours on their parents. These honours are therefore by way of punishment sometimes denied the defunct, and their ashes are burnt and scattered in the air. The *Chinese* are no less greedy of rank and title; these again are sometimes cancelled after their death; and their memory is declared for ever infamous.

On the other hand, it is not unusual for the Emperor to bestow both title and rank upon those who no longer exist to enjoy them: he issues out patents by which he raises the deceased to the dignity of Mandarines, and annexes honourable distinctions to their names. Nay when he is disposed

her boſom, ſhe preſented it to him, as a true copy of what ſhe had ſent. He caſt his eye over it, and found it contained a brief and ſuccinct relation of the injuſtice done her, and by whom: informing his majeſty, that before this could have reached his hands, ſhe ſhould have ſurrendered up her life, by killing

poſed to reward the ſervices of his departed miniſters by uncommon honours to their memory, it is not unfrequent by expreſs patents to confer marks of diſtinction alſo on their fathers and grandfathers, and even female anceſtors. [*See copies of ſuch patents in P. Du Halde*, 1. 271.] It is alſo cuſtomary to erect grand ſepulchres for the deſerving at the public expence, and for the greater honour the Emperor ſometimes writes their elogium with his own hand: but the moſt ſignal mark of favour is to declare them SAINTS, to build them temples, and to ſacrifice to them among their idols: Divinity being as eaſily communicated in *China*, as the quality of a Count or Marquis is in ſome countries of *Europe*.

Lettres edifiant. xv. 132. xix. 78, &c. P. Du Halde, vol. 1. 306, 352, & ubi ſupra. P. Le Compte, ii. 59, &c.

herſelf

herſelf before his tribunal: and that ſhe ſent her ſlave to fall down at his feet in order to petition for redreſs: and that though ſhe ſhould be laid in her tomb, her ſhade would ſtill retain a grateful ſenſe of the juſtice his majeſty would do to her memory *.

The

* The literal tranſlation is, "that although "ſhe was laid in her tomb, ſhe ſhould ſtill have "a grateful remembrance of the juſtice his "majeſty would do to her."

Although it appears not that either *Confucius*, or the other ancient *Chineſe* lawgivers, ever inculcated any notion of a future ſtate, and although the modern *Literati* generally treat it all as fiction; [*See note above pag.* 169.] yet various doctrines relating to it prevail in *China*.

The moſt general is that of the *Bonzees* or followers of FO, who teach that there is a paradiſe or delightful abode in the weſt, where FO waits to receive [the moſt diſtinguiſhed of] his votaries, and to make them partakers of his bliſs. On the other hand, that there is a hell beneath the earth, the abode of *Yen* or *evil ſpirits*, and under the dominion of a *Yen-vang*, or

The very ſight of the addreſs of this petition threw the Grand Viſitor into a cold ſweat, and made him ſhudder. At firſt he was diſpoſed to chide her ſeverely

or *king of demons*; and that they there are *Lohan* or *ſpirits of deſtiny*, whoſe buſineſs it is to convey the ſouls of men into their bodies at the moment of their birth, and to drag them away at the moment of death to the ſubterraneous dominions, where [if they have deſerved it] they are cruelly tormented by [the] other ſpirits. They believe hell to contain nine ſeveral compartments, and that after the ſoul hath paſſed through them all, it tranſmigrates into a new body *: if it hath behaved well in its former ſtate, into that of a man, a prince, &c. if otherwiſe, into that of a beaſt, &c. They believe even brutes to be capable of future rewards and puniſhments; and that if they have been either more or leſs cruel than is ſuitable to their nature, they either become human creatures, or loſe all exiſtence. Theſe opinions are ſo prevalent in *China*, that it is a common expreſſion of

* *FO the author of this doctrine lived* 500 *years before* PYTHAGORAS, *who may therefore well be ſuppoſed to have picked it up in his travels into India, among the followers of FO, viz. Brachmans or Bramins,*

ſeverely for a precipitancy ſo fatal. But fearing it ſhould drive her to extremities, he thought it better to ſooth her

of acknowledgment for any favour, *If after my death, my ſoul ſhall paſs into the body of a dog or a horſe, I ſhall be at your ſervice.* P. Du Halde, vol. 2. 67.

The ſect of *Tao-tſe* alſo acknowledge a future *glory* and a *hell:* the *glory* to be conjoined to the body, not only in the other life, but in this; pretending that by certain exerciſes, meditations, or, according to ſome authors, by certain chymical ſecrets, a perſon may renew his youth and childhood, and even become one of the *Sien-jin*, that is, fortunate ones of the earth, [or according to *P. Du Halde*] *immortal men*, or *flying immortals*, ſo called becauſe they never die, but fly from one mountain to another. This ſect alſo make ſome profeſſion of belief in a metempſychoſis. See P. Du Halde, vol. 2. p. 168.

See alſo on the above articles, P. Semedo, p. 90, 87. P. Du Halde, 1. 646, 673, 675, &c. P. Magal. p. 74, &c.

Such is the beſt account of this ſubject which the Editor hath been able to collect from various writers concerning *China*, who are all of them very confuſed and obſcure on this article. It may perhaps give the Reader the cleareſt notion of what the *Chineſe* generally believe concern-

her with gentle ſpeeches. " When I came here, ſaid he, I was utterly ignorant

concerning the ſoul and a future ſtate, to ſubjoin a few paſſages from the writings of the *Chineſe* themſelves in their own words.

" The reaſon [for ſetting up the image or " tablet of a deceaſed anceſtor, in order to reverence it] ſaith a *Chineſe* writer quoted by *P. Du Halde*, " is, becauſe *the ſoul* or *ſpirit* of " the dead being *inviſible*, a child ſtands in need " of a ſenſible object to put him in mind of his " parents." Vol. 1. p. 309.

In a *Chineſe* novel, given by the ſame author, it is ſaid of a Mandarine's lady, " She fainted " away, and remained a long while in that con- " dition, as if her *three ſouls* had intirely left " her." Vol. 2. p. 162.

In a memorial which a Mandarine makes to one of the Emperors, he thus apologizes for the freedom he had taken. " Being old and ready " to join your father *under the earth*, I would " prevent the reproaches he would make me " did I hold my peace." Ibid. vol. 1. pag. 567.

" Although I ſhould not puniſh him, (ſaith the late Emperor *Yong-ching* in a declaration concerning one of his miniſters) " *the* " *ſoul* of my father, *which is in heaven* [*Tſai* " *tien chi ting*] doubtleſs ſees clearly his cri- " minal conduct, and will cauſe ſecretly to deſ- " cend

ignorant of this affair. *Kwo-khé-tzu* drew me deſignedly into it. I thought

" cend upon him the chaſtiſement he deſerves." Lettres edifiant. xxii. 194.

" By digging up the dead (ſaith a Mandarine in a public edict) " by ſtealing their bones, and " by mixing them with thoſe of beaſts, they " would cauſe *the ſouls* of the defunct to caſt " forth bitter cries." Lettres edifiant. xv. 131.

" If the perſon guilty of imbruing his hands " in the blood of another, be not puniſhed with " death, (ſaith a *Chineſe* author) the ghoſt *(manes " lat.)* of him, who was murthered, and which " cries for juſtice, will never be at reſt." P. Du Halde, vol. 2 p. 155.

We may conclude this long note with obſerving, that no people are more ſuperſtitious than the *Chineſe* in the article of apparitions, ſpectres, &c. and that they have a ridiculous opinion that the ſoul of a criminal, when he is executed, in paſſing out of the body falls upon the firſt perſons it meets with, on whom it vents all its fury and loads with curſes; eſpecially thoſe who have contributed to its puniſhment. And hence it is, that as ſoon as they ſee the ſtroke of death given, they run away with all their might. Lettres edifiant. xxvii. 398.

See alſo P. Du Halde, vol. 1. p. 584. n. 646, 671. vol. 2. p. 78, 84, 123, &c. Lettres edif. xv. 134.

I was

I was doing a good action in promoting a marriage. It was out of friendſhip and benevolence that I interpoſed. I find I have been miſtaken; and was miſinformed as well about the conſent of your father and mother, as about the intervention of the brideſman. Lady, proceeded he, return home to your houſe. Reſt eaſy and quiet. Think no more of the tricks which have been played you: for I will ſet forth an order forbidding any one to moleſt you, or to concern themſelves in any wiſe farther on the ſubject of your marriage. In return for which I muſt intreat you to diſpatch a meſſenger away to bring back your petition." She replied, "To deliver out ſuch an order as you mention is all I can

expect or desire of your Excellency; and will be such a mark of your goodness as will deserve my best thanks. But how shall I cause my servant to return, when he hath been gone already three days on his journey?" "I will undertake to do that, answered he, if you will but give me a description of his person and dress." Then calling some of the most capable men of his audience, he dispatched them away, with an account of the person they were to pursue, commanding them to travel night and day with all imaginable speed, 'till they had overtook him and brought him back with the young lady's petition. She then took her leave, and went home in a chair, which the Grand Visitor had prepared

for her. There at preſent we ſhall leave her and return to the *Che-hien*, *Shuey-guwin*, and his ſon-in-law, none of whom had the leaſt notice of what had happened.

On the contrary the latter of theſe was very joyfully employed in preparing things for his wedding, and in chuſing out a fortunate or good day. Of which, as ſoon as it was concluded on, he gave notice to her uncle; who accordingly went to acquaint her with it, and to give her joy. At this *Shuey-ping-ſin* laughed, and ſaid, "What do you mean by a good day, and by giving me joy? Do you mean in this world or the other *?" *Shuey-guwin* replied,

* In orig. *Kin ſheh lay ſheh.*

"Oh

"Oh niece! you may make a jeſt of it to me: but you muſt not trifle with the Grand Viſitor. Do you conſider that he is a great Mandarine and whatever he ſays is the ſame as if ſpoken by the Emperor himſelf. He hath power over life and death *." "She replied, how ſhould

* It belongs to the *Viſitor* to cauſe the ſentences of death paſſed throughout the whole province to be put in execution: in order to which he aſſigns the city whither, on a day appointed, all thoſe that are condemned ſhall be brought to him, and there he is preſented with a liſt of their names: then taking his pencil he marks ſix or ſeven of them, (if he prick down more he is counted cruel) theſe are preſently carried to execution, the reſt returned to their reſpective priſons. It belongs alſo to this Mandarine to viſit the walls, caſtles, &c. He ſets forth with a great train and pomp, having banners carried before him, and other enſigns of majeſty. This is uſually performed every year. P. Semedo, pag. 129.

It ſeems to be this officer, whom *P. Du Halde* deſcribes under the name of *Ngan-cha-tſe* or The chief criminal judge of a province. [vol. 2. p. 299.]

ſhould I make a jeſt of any thing to you, who are to me as a father. But the Grand Viſitor that is now, is not the ſame that was the other day. He it quite changed, and become another perſon. To jeſt with the former is a thing of no conſequence." " If

299.] But according to this laſt author, unleſs in ſome extraordinary caſes, wherein the Emperor permits execution on the ſpot, no Mandarine, or even Superior Tribunal, can pronounce definitive ſentence of death. The judgments paſſed on all perſons for capital crimes are to be examined, agreed to and ſubſcribed by the Emperor. The late Emperor *Yong-chin* gave orders in 1725, that none ſhould be put to death till after his trial was preſented to him three times. When the crime is very enormous, the Emperor in ſigning the dead warrant, adds: *As ſoon as this order ſhall be received, let him be executed without delay.* Otherwiſe he writes, *Let him be kept in priſon, 'till autumn and then executed.* There being a day fixed in autumn, whereon all capital offenders are put to death throughout the empire.

See P. Du Halde, vol. 1. p. 313.

you

you meant to make a jeſt of him, ſaid her uncle, why did you accept the orders he iſſued out." "Uncle, ſaid ſhe, I took them merely to make a jeſt of them."

She had hardly ſpoke before a ſervant entered to acquaint her that the Grand Viſitor had ſent a paper of declaration. She aſked of what nature. "Doubtleſs, ſaid her uncle, it is to haſten the completion of your marriage. Let me go out and ſee what it contains." The young lady aſſented. He accordingly went into the great hall, and ſeeing the officers, aſked them what they had to ſay to his niece. "I ſuppoſe it is to require her to prepare for her wedding." The officers told

him it was not ſo. "Our maſter the Grand Viſitor, ſaid they, having been but a ſhort time arrived, knew not how affairs ſtood with regard to the marriage of this young lady. He never ſuſpected but ſhe had licence from her father and mother to marry, and that the brideſman had been accepted. It was but yeſterday he was informed of the truth. He now gives out this order and declaration, forbidding any one to concern himſelf or meddle with her, whether by laying claim to her, or otherwiſe forcing her to marry againſt her inclinations."

Shuey-guwin ſeeing the declaration and hearing what the officers ſaid, was ready to die with fear, and utterly unable

to

to anſwer one word: but taking the paper he went in and gave it to his niece. "Here, ſaid he, is a declaration from the Grand Viſitor; I know not what it contains." She accordingly opened it and read as follows.

"Whereas the Mandarine *Shuey-*
"*keu-ye* * when baniſhed into a diſtant
"country,

* In the original his title is given at length, viz. *The Ping-pu Shuey-ſhe-lang*. That is, "*Shuey* aſſiſtant to the tribunal of arms."

The adminiſtration of the *Chineſe* government is chiefly managed by ſix ſovereign courts at *Pe-king*, called *Leu-pu*, whoſe power and authority extend over all the provinces of the empire. Each of theſe councils hath a preſident, whom they call *Chang-ſhu* *, who is a Mandarine of the firſt rank. It hath alſo two aſſiſtants or aſ-

 ſeſſors;

* *Written* Cham-Xu *and* Xi-lam, *by P. Semedo, after the manner of the Portugueſe; with whom* X *hath the ſound of* SH; *and* M *of* NG. *The not attending to this hath cauſed ſtrange confuſion in the orthography of Chineſe names. See* Dion. Kao, p. 124. note. *and* Mod. Univ. Hiſt. viii. p. 4. note *about ſtrange guttural.*

" country, left at home one only " daughter, who hath not yet been " preſented in marriage *; and whereas " ſhe, who is left thus a lone and " deſolate, keepeth her houſe quiet- " ly in his abſence, and obſerveth " all the duties becoming a young " woman: I hereby require and com-

" mand

ſeſſors; one of the left hand, called *Co-ſhe-lang*; the other of the right, called *Geu-ſhe-lang*; theſe are Mandarines of the ſecond order. Excepting only that of *Co-lau*, theſe are the higheſt and moſt profitable offices of the whole empire; ſo that when a Viceroy of any province, even the moſt principal, is to be preferred, he eſteems himſelf well provided for, if he be but made aſſeſſor of one of theſe councils. Which are as follows:

1. *Lí-pu*, or tribunal of Mandarines. [See note p. 170.]

2. *Hu-pu*, or tribunal of the treaſury.

3. *Lì-pu*, or tribunal of rites. [See note p. 170.]

4. *Ping-pu*, or tribunal of arms. [See vol. 1. note p. 69.]

5. *Hing-*

* i. e, *who hath never yet accepted any nuptial preſent, or offer of marrirge. See note vol. 1. p. 90.*

" mand the *Che-foo* and *Che-hien* to
" take particular care that ſhe be no
" way moleſted; and that no one be
" ſuffered either by force or other un-
" fair practice to endeavour to marry
" her. Upon the firſt notice that any
" preſume to act contrary to this Order,
" let me be adviſed, and I ſhall proſe-
" cute them with the utmoſt rigour."

5. *Hing-pu*, or tribunal of crimes. [See vol. 3. chap. 7. note.]

6. *Kong-pu*, or tribunal of public works.

Subordinate to theſe are forty-four Tribunals, each of which hath a Preſident and at leaſt ſix Councellors.

P. Du Halde, vol. 1. p. 248. P. Semedo, p. 124.

N. B. It may be proper to mention here once for all, that the Mandarines are throughout this hiſtory always mentioned either with the title of their office ſubjoined to their firſt name, as, " The *Shuey-ſhe-lang*;" " The *Tieh-tu-yuen*;" " The *Kwo-hio-tſe*;" " The *Fung-ngan-yuen*," &c. Or elſe with the addition only of *Lao-ye*;" as " *Shuey-lao-ye*, &c. [See note p. 184.] but to prevent confuſion, the Editor hath choſen to retain every where their proper name only.

When

When ſhe had read it, ſhe ſmiled and ſaid: "What is this to the purpoſe? This is not to frighten men but monkeys. However, as it is a proof of his good will, I ſhall eſteem it a great favour." Then ſhe ordered her ſervant to put two *taels* of ſilver in a red paper for the officers that brought the declaration, and five *mace* * for the officers' ſervant. Theſe ſhe delivered to her uncle to give them. Not knowing how to refuſe her, he quietly went and preſented it to them, with his niece's thanks. Then he came back to her and ſaid, "You were not miſtaken when you ſaid this Mandarine would change his ſentiments. It is certain he hath now done it. But how

* Two *Taels* are 13s. 4d.--Five *Mace* are 3s. 4d.

is

comes he, that was before ſo preſſing for the concluſion of your marriage, to give out now ſo contrary an order? This is what I cannot comprehend." His niece replied, "Where is the difficulty in this matter? He was then but juſt arrived, and eſteeming me a poor ſilly girl, thought it was of no conſequence what became of me. Then he only regarded *Kwo-khé-tzu*. But being now better informed; and finding that ſhould he perſiſt to offer me injuſtice, it would endanger his office; he hath altered his meaſures." "Your father, ſaid *Shuey-guwin*, is not at home to protect you. What can you do of yourſelf? Can he be afraid of you?" She ſmiled and ſaid, "Uncle, you muſt aſk no farther

ther queſtions. In a few days you will be better informed."

Upon this he left her, his imagination being wholly buſied in unravelling an affair which ſeemed to him of inſcrutable intricacy. Unable to fathom ſo great a myſtery, he went to inform *Kwo-khé-tzu* of it. To the latter it appeared ſo incredible, that he openly profeſſed he could not believe it. "Do you think I would deceive you, ſaid *Shuey-guwin?* Was not I there myſelf? And did not I give her preſent to the ſervants? If you have any doubt of it, I would have you apply to the Grand Viſitor himſelf. This I would alſo adviſe you to do, in order to learn the motives of his conduct."

duct." This advice appeared ſo reaſonable to *Kwo-khé-tzu*, that he ordered his chair and went immediately.

That Mandarine had hitherto received him with the greateſt kindneſs; and notwithſtanding the moſt urgent buſineſs, always had him admitted. But now he ſent an excuſe, and ſaid he had ſo many petitions and other affairs to diſpatch, that he could not ſee him. Finding he could not gain admittance, *Kwo-khé-tzu* bowed and withdrew. The next morning he preſented himſelf again, but ſtill was anſwered that the Grand Viſitor was prevented from ſeeing him by unavoidable buſineſs. He returned four or five days ſucceſſively, but conſtantly received

ved the ſame excuſe. Surprized at this change, and enraged at the repeated mortifications he met with, "I will ſend a letter, ſaid he, to my father at court, and acquaint him of the abuſe and contempt I receive."

He was very much provoked and mortified: but what farther relates to him will be ſeen at large in Book the Third.

The End of Book the Second.

ADDI-

ADDITIONS AND CORRECTIONS.

PAGE 10. lin. 3. note *referring to the word* [even *.]

* This expreſſion is familiar to the *Chineſe*. In the *Shi-king*, one of their canonical books, it is ſpoken in praiſe of an ancient Emperor, that "his way is ſtraight." *P. Du Halde, v.* 1. *p.* 409.

The ſcriptures abound with this metaphor, [*See Pſ.* 5. 8. *Iſai.* 40. 3. *and* 59. 8. *Lam.* 3. 9. *Mat.* 3. 3. *Heb,* 12. 13.] which is ſo obvious, that we are not to wonder that it hath even been adopted by the *Indians* of *North America*. In a late conference their warriors told one of our governors, "that they had been ſent to make the path ſtraight, and to accommodate differences."

See account of the conferences of Oct. 19. 1759. *Dated Charles-Town, South-Carolina, Nov.* 1.—*Lond. Chron. Jan.* 26. 1760.

Page 23. lin. 2. note [blame *.]

* The *Chineſe* have ſome notion of an original ſtate of innocence. Their hiſtorians teach that, before the time of *Fo-hi*, their firſt Emperor and Legiſlator, the two ſexes cloathed alike, and converſed together without reſtraint.

See P. Du Halde, vol. 1. p. 137. 411. Mart. Hiſt. p. 23. &c.

Pag.

Pag. 92. Addition to the note.

N. B. In what light the *Chineſe* conſider foreign nations will appear from the following words of the late Emperor *Yong-ching* [who died Oct. 7. 1735.] in a ſpeech he made to the Jeſuites. " I am Sovereign Maſter of *The king-*
" *dom of the middle:* all other ſtates great and
" ſmall ſend me tribute: I take a pleaſure in
" giving them inſtructions: if they profit by them,
" well and good! if not, I am not concerned
" at it." *See Lettres edif. Rec. xviii. pref. xxxiv.*

And even in the laſt vol. of *Jeſuites Letters* publiſhed ſo lately as 1758, we find the fathers in order to pave the way for a new embaſſy from *France*, endeavouring to prevail with the *Chineſe* miniſtry, not to conſider his moſt chriſtian majeſty, as " tributary to the Emperor, but to
" treat him upon the footing of an equal: nei-
" ther to look upon his preſents, as tribute; or
" thoſe of the Emperor, as the bounty of a ſu-
" perior. Nor again to regard his letters, as ſup-
" plicatory petitions, nor to give to the anſwers
" which ſhould be returned, the name of orders
" intimated to him from the Emperor." But we don't find that theſe applications met with any ſucceſs.

See Lettres edif. &c. Rec. 28. pref. p. xxiii.

Page 96. Note.

The Reader is deſired to cancel the laſt eight lines of this Note, viz. from [From this table, &c.] *to the end; and in their ſtead to read, as follows.*

The

The *firſt* of theſe, or *Çu*, begins as ſoon as the clock with us hath ſtruck *eleven*; the ſame is to be obſerved of the reſt. Each of theſe hours hath ſmaller diviſions and ſubdiviſions, anſwerable to our minutes, &c.

It is remarkable that, whereas we reckon our Hours by numbers, but have particular names for our Months, the *Chineſe* on the contrary compute their Months by numbers, but aſſign particular names and characters to their Hours. Thus we ſay, *January*, *February*, &c. but the *Chineſe* ſimply, *The firſt* or *ſecond moon:* on the other hand we only diſtinguiſh our Hours by *one*, *two*, or *three o'clock*, whereas the *Chineſe* have a peculiar arbitrary name for each, as in the table.

If the *Chineſe* excel us in ſome inventions, they fall vaſtly ſhort of us in their manner of giving notice of the time of the day: their only method being as follows. In each of their cities is a tower, wherein their Hours are meaſured by a kind of *Clepſydra* or water clock: where the water running out of one veſſel into another, lifts up a board marked with the names of the hours. As ſoon as a new hour is begun, one or more perſons, who are ſtationed there for that purpoſe, immediately give public notice of it, by ſtriking upon a prodigious large drum; and at the ſame time ſet up in public view a tablet or board, whereon the name of the current Hour is painted in characters of gold half a a yard long. *Vid. Bayer, tom.* 2. *p* 336.]

To have done once for all with their computations of time, we may obſerve briefly, that the *Chineſe* compute their annals by *Cycles* of

ſixty years, as the *Greeks* did by *Olympiads*: and that the *Chineſe* civil year, which commences about the twenty-fifth of *January*, conſiſts but of 354 days, and is ſet right with the courſe of the ſun, by inſerting an intercalary Month every *third* and *fifth* year.

And eſpecially be it remarked, that although the *Chineſe* keep no *Sabbath*, or ſeventh day of reſt, they nevertheleſs divide the weeks like us, according to the order of the planets, reckoning the twenty-eight days of every Month ſucceſſively by ſeven and ſeven throughout the year: [*See P. Du Halde, v.* 2 *p.* 132.] thereby confirming that remark of learned men, that there is hardly any nation under heaven, among whom ſome tradition of the world's having been created in ſeven days may not be diſcovered, by the arbitrary diviſion of their time into weeks of ſeven days.

Vide Selden. Jus Nat. & Gent. lib. 3. *cap.* 22. —*Huet. demonſtrat. Evang. prop.* 4. *cap.* 11. *p.* 264. *Gro—tius de veritat. lib.* 1. *ſect.* 16.

Page 131. Note, *add:*

N. B. The Editor hath been informed by a gentleman lately come from *China*, that the *Tael* is always eſtimated at 6s. 8d. Engliſh. *See alſo the Tranſlator's pref. to P. Du Halde, fol. v.* 1. *p. viij. and Dampier, vol.* 2. *Supplemt. p.* 61.

Page 136. Note, *add:*

N. B. See alſo a very exact, though ſomewhat different, account of this curious Ever-

green (for ſuch the Tea-ſhrub is) in *Kæmpfer's Hiſt. of Japan. Supplemt.*

Page 169. Note, *add.*

N. B. The great progreſs of the religion of *Fo* among the *Chineſe*, is perhaps to be accounted for, from its ſupplying the doctrines of a future ſtate, ſo agreeable to the mind of man. This at leaſt was the caſe in *Japan.* [*See Kæmpfer, p.* 248.] As for the ſect of *Tao-tſe*, they have evidently borrowed their notions on this ſubject from the other. *See page* 269. *note.*

Page 194. lin 12. [ſilver *;]

* Our merchants give the name of *ſhoes* to thoſe wedges or oblong pieces, into which the *Chineſe* commonly caſt their gold. [*See notes, vol.* 4. *pag.* 109. & *pag.* 153.] but it is not uſual with them to give this name to their wedges of ſilver: however there is no doubt but theſe are meant by the expreſſion in the text.

N. B. Theſe "*ſhoes* of ſilver" are perhaps the ſame with what *Kæmpfer* calls "*Shuets* of ſilver:" one of which, he ſays, weighs about five ounces, and is worth about a pound of ſterling.

See Hiſt. of Japan, page 318.

Page 290.

The little marginal note ſhould run thus.

N. B. *The Chineſe mirrours are of poliſhed ſteel,*

(See

(See P. Du Halde, 1. 196. Lettr. ed. xxviij. 194.) *not but the Chineſe manufacture a kind of glaſs, but we are told that it is more brittle than ours, breaking when expoſed to too ſharp an air.* P. Du Halde, 1. 105. Mod. Univ. Hiſt. viij. 73.

Page 280. Note, lin. 14.

2. The *Hu-pu* or Tribunal of the Treaſury. [This court hath the care of the public treaſury, finances, &c. together with the private eſtate, revenues, and expences of the Emperor. It pays the ſalaries and penſions of all the ſtate officers: and keeps the rolls and regiſters which are made every year of all the families, number of men, meaſure of land, and the duties thence ariſing to the Emperor. *See P. Du Halde, 1. 249. Mod. Univ. Hiſt. viij.* 146.]

Page 281. Note, lin. 3.

6. The *Kong-pu*, or Tribunal of public-works. [This court ſuperintends all the Emperor's buildings: and takes cognizance of all the towers, bridges, cauſeys, dikes, rivers, canals, highways, and ſtreets throughout the empire. *P. Du Halde. Mod. Univ. Hiſt. &c. ubi ſupra.*]

THE END OF THE SECOND VOLUME.

ERRATA in Vol. II.

PAGE 5. *line* 12. *of the Note r.* tells us. *Ibid. l. laſt but* 2. *for* whither *r.* where. *p.* 7. *bottom r.* N. B. *Nieuhoff* - - - - (p. 59.) - - - *P. Magalhaëns and for* 220. *r.* 230. *p* 8. *l.* 16. *dele* go and. *p.* 17. *l.* 9. *r.* uſe. *p.* 23. *l.* 6. *r. for* that hath *r.* which hath. *p.* 38. *l.* 5. *r.* weak that he. *p.* 39. *note l.* 12. *for* figures *r.* fingers. *p.* 42. *l.* 3. *r.* with it myſelf." *N. B. After theſe words ſhould have been a break.*— *p.* 44. *l.* 10. *&c. r.* ſervice: ſhe, who is of an admirable diſpoſition, doth. *Ibid. l.* 16. *r.* advice, added he addreſſing. *p.* 55. *note for* am *r.* "Am. *p.* 59. *l.* 5. *r.* was but too. *p.* 66. *note, l.* 5. *for* to *r.* with. *p.* 67. *l.* 7. *r. Lieu-hiau-whey. p.* 68. *note, dele the three laſt lines. p.* 83. *note, l.* 9. after wines, *add,* and ſpirituous liquors. *p.* 99. *l.* 7. *dele* all the. *p.* 104. *note, l.* 1. *for* into, *r.* in. *p.* 130. *l.* 4. *r.* prevent it. *p.* 131. *note, l.* 16. *r.* (2) *Lettres edifiant. p.* 132. *l.* 1. *for* wait *r.* go. *p.* 143. *l.* 6. *dele ſecond* hath. *p.* 144. *note, l.* 1. *r.* differently. *p.* 146. *note, l.* 3. *r.* Liv. xvi. *Ibid. l.* 10. 11. *r.* where nature hath ſo much force, that morality hath. *p,* 150. *note, l.* 22. *r.* Even a perſon. *p.* 151. *note, l.* 10. *after* cavaliers, *add* and yet they always go on foot. *p.* 156. *l.* 3. *from bottom dele* to and. *p.* 167. *note, l.* 6. *add* 237. *p.* 185. *note, ult. r.* xxv. 143, 286. *p.* 197. *l. penult. r.* exceedingly. *p.* 198. *l. penult. for* original *r.* Tranſlator's MS. *p.* 201. *l.* 15. *for* theſe *r.* which. *p.* 206. *note, l.* 2. *for* it *r.* each piece. *p.* 228. *note, l.* 2. *after* ſize, *add* (frequently 12 or 14 feet long) *p.* 237. *note, l.* 5. *after* town,

ERRATA.

add (ſays *P. Magalh.*) *p.* 244. *l.* 2. *note, after* of, *add* the miniſter. *p.* 250. *l.* 14. *r.* and therefore. *Ibid. l.* 16. *for* of *r.* with. *p.* 256. *note, l. ult. add* 526. *p.* 262. *note, l.* 2. *r.* ſtill ſo. *p.* 268. *note, l. ult. r. viz. among the. p.* 287. *l.* 5. *from bottom after* Fohi *dele* (,) *Ibid. after* ſexes, *add* went.

Paſſim for haſted to *r.* haſtened to.—*And for* acquainted of *r.* acquainted with.

GEO. III. BR. MUS.

12